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THE REVIEW OF RELIGIONS.

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Editor : MIRZA BASHIR AHMAD, M.A.

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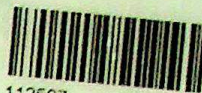
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MANAGER,

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

PROPHECIES CONTAINED IN THE OPENING CHAPTER OF THE QURAN.

THE PROMISED MESSIAH AND HIS DISBELIEVERS.

(Translated from an Arabic writing of the Promised Messiah,
by M. Rahim Bakhsh, M.A.).

The chapter of Fatiha is sufficient for an honest man who seeks after truth, provided he is not vain and proud. Allah mentions therein three kinds of people who have gone before, *i. e.*, the *مؤمنين* the *مغضوب عليهم* and the *ضالين* and the Mohammadans coming after them, He makes to be the fourth kind of people. The chapter implies further that the Mohammadans would be heirs to all the above-mentioned three kinds of people, *i. e.*, they would either be heirs to the *مؤمنين* or the *مغضوب عليهم* or they would be heirs to the *ضالين* by becoming Christians. And Allah has commanded the Muslims to ask of their Lord to make them the first kind of people, the *مؤمنين* and not the *مغضوب عليهم* nor the *ضالين* who worship Jesus and set up equals with their Lord. In it are there three prophecies for those who can discern.

So when the time of the fulfilment of these prophecies came Allah began with the *ضالين* as observed by you, and the Christians running about from all heights came forth from their churches with an unequalled power. The earth quaked, and cast forth its burdens. And a large number of Muslims turned Christians as witnessed by you.

Then came the time of the fulfilment of the second prophecy, *i. e.*, the appearance of the *مغضوب عليهم* as promised by God. And a

number of Mohammadans walked in the way of the Jews upon whom the wrath of God did descend. They resembled the Jews in their desires and their ideas. They were hypocritical like them. Their malice and their pride were just the same. They spoke lies and did wrongful deeds. They were vain and cruel. They liked to shed the blood of innocent persons. Their minds were full of avarice, niggardliness and jealousy. Disgrace overtook them. They were honoured neither in heaven nor on earth and they were discarded on all sides. The earth was filled with injustice and tyranny, and the good were decreased.

So Allah cast a glance upon the earth and found its inhabitants involved in a threefold calamity : ignorance, wickedness and the Christian missionaries calling people to Trinity by various devices. And He remembered out of His Infinite Grace and Mercy the third of His Promises for which the devotees prayed. So He showed His bounty upon the Mohammadans by sending into the world the like of Jesus and none but the blind can dare deny it.

Verily those who believe in the promises and the prophecies of the Quran and disbelieve in what was against it are the true believers. These are the same whose hearts Allah has guided to the right path and it is they who are righteous. None but Mohammad is our prophet ; and we know not of any Book except the Quran. So get guidance from it, O ye seekers after truth. We are taught a prayer in the chapter of Fatiha and the same has been accepted in the chapter of Noor. Why do you leave the essence of the Quran and rest satisfied with what is only chaff. There is no obscurity in the promises of the Quran ; it is a clear exposition for an intelligent people. Why is it that ye reject the blessings of Allah after they have been brought down for you ? Are ye brutes or rational beings ?

Allah has not uselessly made mention of the three classes of people in the Fatiha ; He implies thereby that this *Ummat* will be heirs to each of these three kinds of people. And this inheritance is manifest in the Mohammadans of our age which is the last of

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the ages. It is quite clear; every one knows it without any deep thinking. Those who know the Mohammadans of our age and what they do are perfectly acquainted with it. And for every one of these three inheriting classes there are three grades. Of the inheritors of the favoured ones there are a people who have partaken of the blessing a little and are satisfied with only certain beliefs and commandments. There are others of them who belong to the middle class; they have stopped where they are and they do not try to attain to perfection. And of them is a personage whom his Lord has chosen and perfected and whom his Lord has made exceedingly virtuous. Verily the Lord God chooses for Himself whom He likes; and He bestows His special favours upon whom He likes. He is the Promised Messiah, His chosen one who has come unto the people and whom they do not recognise. Of the inheritors of the *مُضَوِّب* (the Jews) are the Mohammadans who have become like them by ignoring their duties and trespassing all limits. They do not keep fasts nor do they offer their prayers. They do not remember death and care not for anything. There are others of them who have made the world an object of their worship. They work for it the whole of their days and nights. And there are others of them who are foremost in everything wicked and mean. And these are they who make a butt of the truthful and laugh at them. They bear enmity towards them and disbelieve in them and abuse them. They work for show and ostentation and are not sincere. They attack the Messiah of Allah and his followers and drag them into courts and waylay them everywhere. And they say, "Kill them because they are infidels." When it is said to them, "Let us turn to the word of Allah and make it our judge" their eyes glow with rage and they indignantly pass by showering abuse. Many are the signs of Allah which they have seen with their own eyes and yet they pass by out of vanity as if they cannot see. They have cast the Book of Allah behind them out of injustice and conceit. And they say, "Do not listen to his arguments, and make noise when he speaks so that you may prevail upon him."

Of the inheritors of the **فاليين** are a people who love the mode and fashion of the Christians and have an inclination towards Christianity. And you will see that they are fond of dressing themselves according to the fashion of the Christians; they want to wear the same shirts, hats and boots and live like them in everything. And they laugh upon those who depart from their fashion. They marry the Christian women and fall in love with them and dally with them. And of them are a people who have devoted their attention to a philosophy of the Christians to the utter neglect of their own religion. Many a word they utter in disgrace of the religion of Allah and they do not mind it. And of them are a people who have wholly strayed out of the right path so much so that they have forsaken Islam by becoming apostates. Ignorance has made them the enemy of Islam and they have written books in its refutation. They have abused the Prophet of God and attacked his honour. And of them is found a large number in our country; and they were all Muslims before. So all that was referred to in the Chapter of Fatiha has come to pass **انا لله وانا اليه راجعون** (We are of God and to Him we have to return).

Of the prophecies of the opening chapter of the Quran the first to meet with fulfilment, as witnessed by you, is the turning of Muslims into Christians along with their abuse and their dog-like attacks. Then was fulfilled the prophecy contained in the words **مفسر ب علمهم** You see a party of the Ulema and their worldly followers as well as the rich people and the dervishes; how proud, far from humility, hypocritical and insincere they are. They say what they do not do. They have fallen upon the world, and they do not turn to Allah. They do not believe in the days of the wrath of God. They see the signs of Allah and yet they do not believe. They want to bury the truth under ground and tear its trails into pieces like dogs. Their days and their nights pass away and they do not think that they are to be called to account. If it had been possible for them to kill me, they must have done so. They would have murdered me in cold blood,

if they had been able to keep it a secret; but Allah frustrated them in all their designs. They leave no stone unturned in devising plans for my extinction but there happens something from heaven which destroys their plans and they do not understand. Verily there is with me the Almighty whose guards never leave my place, and whose mercy never forsakes me even for the twinkling of an eye; but the opponents cannot see. They look at me and their faces wrinkle and they call me names and abuse me and they swear oaths after oaths to say that I am a liar. But there remains no secret which will not come to light, and there is no controversy which cannot be decided. Shortly shall there come out what is in my mind and what is in their minds, and they will not be able to conceal what they do now. These are the two sects—the *مغضوب عليهم* and the followers of the Cross—mentioned by Allah in the Fatiha to show that they would increase very much in the latter days and that they would reach the extreme of corruption, and that then the Lord of heavens would raise a third sect so that the resemblance with the first *Ummat* be complete and that the two series be like each other. Now know that the present is the same time and everything which was promised by God has come to pass. You have seen a large number of Muslims who have turned Christians. And you have also seen the Jews of this *Ummat* and their character. A single brick was wanting, i.e., that of the *الذين عليهم*; and Allah intended to fulfil the prophecy by supplying this want and completing the building. So know ye people that I am that brick. Jesus was a sign for the Israelites and I am a sign for you, O ye careless people. Hasten ye for repentance, O ye neglectful people. Verily I alone am the most favoured personage of all the blessed people of the latter days. And this is no empty boast or show. Allah has done what He intended and wished to do. Would you fight with Allah and oppose Him? I am the Promised Messiah who had to come in the latter days, sent by Allah the All-wise, the Master of the day of Retribution. I am the favoured one referred to in the Fatiha who had to come at the time of the appearance of the two above-mentioned sects and the spread of innovations and

mischiefs. Will you believe in me? Verily those who disbelieve in me shall have to regret; and those who accept me, and believe in me and are not jealous shall be blessed. And if it had not been from God, the whole of this work would have been smashed and the curses of heaven and earth would have overtaken us, and my enemies must have succeeded in all their designs. But this is not so. It is on the other hand what was promised by Allah which has surely and truly been fulfilled, so it is a good news for those who were waiting. Our case is now in the hands of Allah; and shortly shall we or you have to experience victory or disgrace.

In short, the Fatiha has clearly laid down that ours is the best *Ummat*, capable on the one hand of progress so much so that some of its individuals might become the like of prophets, and on the other hand capable of deterioration so much so that some of them might become the Jews cursed like the monkeys of jungles, or that they might go astray and become Christians. And all this is evident from the prayer which thou readest in each of the five prayers, if thou art a lover of God and a seeker after truth. This shows that the *مؤمنين* and the *ضالين* are to be from amongst yourselves. How then is it possible that the Promised Messiah be not of you while the words *انعمت على* clearly point to him and his followers? Do not differentiate between the three sects of whom you are the inheritors. Remember that neither shall a Jew come to you from the Israelites, nor a prophet from the skies. These are the names of this very *Ummat* if you can understand. Do you wonder at Allah's naming some of you as Jews, others as Christians and some as Jesus? Do not belie the word of God. Try to think deeply over its meaning, and ponder over it as you ought to ponder, O ye delinquent people. They say that they do not see any necessity of a Messiah or a Mahdi and that the Quran is sufficient for them and that they need no guidance; while they are fully conscious of the fact that the Quran is a book which can be understood only by the righteous people. Hence the urgent necessity of an Interpreter who has been granted insight by God and purified with His own hands. Woe unto you! How do you falsify the Book of Allah and disbelieve in its prophecies! Does

your Faith (if you have any) oblige you to disbelieve in them ? There have been before you a people who thought of their prophets just as you do and carried their infidelity and blasphemy to its extreme and exceeded all limits. And their prophets had at last to fall prostrate before their Lord beseeching decisive victory ; and the result was that those who prevented people from accepting the truth and did not desist from it were all defeated and frustrated. So, fear ye the ways of Allah and His wrath, O ye audacious people. You have forsaken God, so He has forsaken you. You behaved like the Jews and followed them in their ideas. You know that Allah afflicted them with severe punishment. Repent ye therefore before your Creator, and accept what I say unto you and remember that ye have to return to Him just as He created you in the beginning. Preach ye this truth to your kings also if ye can, and join the helpers of the cause of God so that He may have mercy upon you. Every dispute upon which the people of this earth insist is brought to an end at last in heaven. This is a custom which does not change, O ye unjust people. Allah never forsakes the truth and its adherents until He has distinguished the bad from the good. Why is it that you do not see ? If I am a liar I shall be called to account ; but if I am true in my claims, I fear grief awaits you in the near future. Surely a sinner can never succeed in the long run. Repent ye, repent, because the calamity is at your doors. Hasten ye towards your merciful God and lessen your daintiness a little and present yourselves before your Lord in all humbleness. Is death not near, and Retribution not dreadful ? There can be no repentance after death and ye would not be able to return.

The revelation of God came unto me before the coming of plague, saying, "Build thou an ark under Our eye and in accordance with what We reveal to thee and plead not with Me for the evil-doers, for they are to be drowned. In truth, they who plight fealty to thee, really plight that fealty to God : the Hand of God is over their hands." This revelation was published years ago and it is known to every friend and foe. Allah comes into the land and cuts short its borders. Turn ye

to Allah O ye, neglectful people. Do not encroach upon the dues of Allah and His servants ; for thus you will be reckoned among the evil-doers. Repent ye therefore sincerely that He be merciful unto you. My Lord has said, "Verily Allah does not change the condition of a people unless they change their own selves." Surely He has taken this village in His own shelter, *i. e.*, he who enters it becomes safe. But I fear for those who do not fear Allah neither do they come round. So stand up ye wherever you are, humiliating yourselves and prostrate yourselves before Him for repentance. Wish yourselves well and think trembling ; and be not like the evil-doers who mock. The denial of prophets is not a trifle. He who fights with them surely throws himself into the Fire of Hell. So know ye fighters that there is no good for you in this fight.

You read in the Fatiha of a people upon whom the wrath of God did descend on account of their disbelief in Messiah, Jesus, the son of Mary. They rejected him, persecuted him, ridiculed him, betrayed him, and wanted to hang him so that the people might think that he was the worst of men and the accursed of God. So ponder over the chapter of Fatiha as you ought to ponder and think why has Allah warned you of becoming مغضوب عليهم. Why is it that you do not think. The secret is this. Allah knew that He would raise among you the second Messiah who would be just like the first and He knew that a number of people from among you would disbelieve in him, reject him, ridicule him, abuse him, and try to kill him and curse him. So He taught you this prayer out of Mercy in order that it may be a sign for an event which He had already ordained. So your Messiah has now come unto you, and know that if you do not come round ye shall be called to account. This shows that by the words مغضوب عليهم the Omniscient meant the Jews who had been unjust in their treatment of Jesus, the Apostle of the most Beneficent God. They rejected him and persecuted him and according to the Quran were cursed by him. Same is the state of those from among you who have made themselves resembling to them by disbelieving in the Messiah of the latter days and rejecting him and persecuting him with

their tongues and by their earnest desire to kill him (by calumniating him as you do). The word *فَالَيْن* *means the Christians who went to an extreme about Jesus and made him more than he was and said that the Messiah was God, the third of the Trinity in whose person there existed the other two also (as believed by them). And the words *انعمت عليهم* denote the prophets and the last Israelite Saints who believed in the Messiah, did not lower his dignity and who did not go to any extreme about him in their sayings. The same words also denote Jesus the Messiah with whom the series came to an end and with whom the prophethood was transferred and the fountain of beneficence was stopped as if he were a barrier and a sign for this change or a kind of resurrection and a judgment day. Similarly the words *انعمت عليهم* of this verse denote the series of Muhammadan Saints who testified to the truth of the Messiah of the latter days and believed in him and accepted him with the truth and sincerity of their hearts. I mean the Messiah upon whom is finished this series, and it is he who is the chief object and purpose of the words, *انعمت عليهم* as required by the contrast of the words, and deep thinkers cannot deny it. Now when it has conclusively been established, certainly, clearly and definitely, that the words *مضروب عليهم* denote the Jews who rejected the Messiah and looked upon him as a cursed man as referred to by the word *فَالَيْن*, the order and the beauty of the arrangement of the words of God necessitate that the words *انعمت عليهم* be interpreted to mean the Messiah of the latter days because the carrying out of a contrast in words is one of the beautiful modes of Koranic expression showing the elegance and the perfection of its style; and none but the ignorant can fail to understand this beauty. This shows very clearly that he who reads this prayer in or out of *nimaz* requests his God that He may make him a follower of the Messiah whom his people would

* The words *مضروب عليهم* stand in contrast with the word *فَالَيْن* i. e., the one contrasts with the other as is quite clear. Hence it conclusively proves that the *مضروب عليهم* are those who treated Jesus wrongly with disbelief, persecution and ridicule; and that the *فَالَيْن* are those who went to the other extreme by making him the Lord of the Universe.

call a Kafir and an infidel and whom they would reject and consider as the worst of creation. They would call him دجال (anti-Christ) and an apostate gone astray, just like the cursed Jews who gave such names to Jesus.

Now let me know who else has stood among you excepting myself claiming that he is the Promised Messiah whom you have made a Kafir, called him by these names and whom you have wounded with the arrows of your *fatwas*. Do you falsify a prophecy which you have fulfilled with your own tongues O ye gibberers? Are you not ashamed of the fact that you pray in the Fatiha that Allah may make you a follower of mine and yet you turn away from me; while before this you used to say that there could be no *Nimaz* without the Fatiha? Therefore be not the first to disbelieve in it O ye lovers of the Unity of God. What a great wonder that you intelligently read this prayer in the Fatiha at the time of your five daily prayers and yet you forget it and turn yourselves away from it! This is nothing but your depravity which brings down the wrath of God as it is a turning away from His commandments. I do not ask for any reward for what I have brought to you. Nor do I ask of you to throw out of your hands money so that I may pick it up. On the other hand I am granted by God a wealth for you; will you take it? O ye destitute people, there is left nothing in your hands of this world or the next; so let you not be knowingly untrue to your own selves. If you have any doubt about the truth of my claims you may test me just as you please; but do not forget the ways of God concerning the personages sent as prophets. You should know that you have come in the footsteps of the Israelites, so forget not the punishment with which they were afflicted if you are wise.

The wrath of God visited the Jews two times so much so that He was not so wrathful upon any one else before or after. He named them as 'مفسدين' and cursed them once through David and a second time through Jesus. So these are the two avenues of His wrath as is known to all deep thinking men. Allah says, "And we solemnly declared to the children of Israel in the Book,

‘Twice surely will ye enact crimes in the earth, and with great loftiness of pride will ye surely be uplifted.’” Do ye remember it? The second enactment of crimes which brought down the wrath of God was the rejection of the Messiah and the intention of hanging him on the cross as referred to in the above-mentioned curses. The scriptures and the books on history agree on this point. The people called by God as **مُضْرِبِينَ** in the Fatiha are the Jews who rejected the Messiah and wanted to hang him on the cross as known to the learned people. And the word **فَالِيبِينَ** used after the words **مُضْرِبِينَ** clearly refers to this meaning and none but the ignorant can have any doubt about it. The **فَالِيبِينَ** are a people who went to an extreme about Jesus and the **مُضْرِبِينَ** in contrast with the **فَالِيبِينَ** are a people who went to the other extreme and lowered his dignity. And Allah has warned you that you might not become like them so that the wrath of God might not overtake you as was the case with the enemies of the Messiah. The curse of God fell upon them as mentioned in the Quran. And in it is a warning for you O ye disbelievers. Allah has made necessary the reading of Fatiha in every Rakaa’t for this very purpose O ye wise people. So do not excuse yourselves. Allah has done His work and perfectly explained everything unto you and there is left for you no chance for escape. The Jews refused to believe in the Messiah because they thought that he did much against their beliefs and that he did not come according to their expectations. They did not believe in him as he was not an Israelite and as his mother was not looked upon by them as honest and chaste. So Allah was wrathful and the evil-doers were destroyed. Remember the Fatiha which you read in every Rakaa’t and know that there is no Nimaz without Fatiha. So carry out what it lays upon you; and be not of those who say and act not. Approach not the Fatiha if you do not understand it and believe in it. Do you consider the reading of the Fatiha and its recitation in every Rakaa’t just like your acting upon it? What an evil way of thinking it? You have no connection with Fatiha and you have not believed even in a single letter of it if you do not believe in the Messiah who has been sent unto you and who is of you.

The Chapter Noor testifies to it; would you believe in it? If you do not believe in it and do not act upon it, the wrath of God shall overtake you just as it overtook the Jews before you. Fear Allah who will take away from you your religion and your world if you disobey Him and give them both to another people who will obey Him.

SALVATION II.

(Translated by Maulvi Sher Ali, B. A., from a lecture delivered by His Holiness Hazrat Mirza Bashir-ud-din Mahmud Ahmad, Khalifatul-Masih II on the occasion of the annual gathering of Ahmadies held at Qadian on the 28th December 1922, and concluded on the 27th and the 28th of December of the following year).

Various kinds of Salvation.

The first kind of salvation, which we should call the lowest kind, is the one which pertains to our deliverance from punishment in this life. From the Holy Quran it appears that this is further divided into five classes—

- (1) Deliverance from such pain as affects our body only, such as diseases, etc.
- (2) Deliverance from financial embarrassments.
- (3) Deliverance from disgrace and humiliation.
- (4) Deliverance from grief and sorrow.

Referring to this kind of punishment the Holy Quran says :—
يَوْمَ يَعْضُ الظَّالِمُ عَلَيْهِ يَدَيْهِ i. e., "The day when the wrong-doer shall bite his hands."

(5) Deliverance from distraction of mind. Sometimes it happens that although a man is not suffering from any outward pain or trouble, yet his mind is not at rest and he cannot concentrate his thoughts.

The second kind of salvation consists in deliverance from the prickings of conscience. When a man declares his adhesion to an erroneous doctrine, his conscience reprimands him. He declares a thing to be true, but his conscience says, You lie. This is the pain of conscience and to be relieved of this pain is the second kind of salvation.

The third kind of salvation, according to the Quran, is deliverance from the punishment of sin or vice.

Liberation from the inclination to sin constitutes the *fourth* kind of salvation. Sometimes a man does not actually commit sin, yet he has a leaning to sin; or he is morally so dead that he begins to feel pleasure in sin. Deliverance from such inclination is the fourth kind of salvation.

The *fifth* kind of salvation lies in deliverance from the natural consequences of sin. When a man commits a sin, the natural consequence of this act of his is that there is created in his mind a desire to commit more sins. Freedom from such consequences is also a kind of salvation.

Deliverance from the punishment prescribed by law is the *sixth* kind of salvation.

The *seventh* or the last kind of salvation, which is in fact the real salvation, all other kinds being subordinate to it, is that one should be delivered from the separation from God and that the hankering which he has for union with Him should be satisfied. This kind of salvation comprises all sorts of salvation. When a man attains to this stage, he is also freed from the pain of doubt; for when a man has seen God, all doubts disappear.

Is Salvation Possible?

I will now take up the question whether it is possible to attain salvation. From the human point of view, the question whether it is possible to achieve this end is of paramount importance. The question has two phases; firstly, whether it is possible to attain salvation *in this world*; secondly, whether it is possible to attain salvation *at any time*.

As regards the first question, the answer to it from the Hindoo point of view is in the negative. For, according to them, rebirths are a punishment and therefore so long as one is in this world, he cannot be said to have attained salvation.

From the Buddhistic point of view also, salvation is impossible of attainment in this life, for according to them, salvation lies in deliverance from this material body.

The same is the case with the Jainists and therefore from their point of view also, salvation in this life is an impossibility.

The answer of the Zoroastrians to this question will be that the very question is irrelevant, for salvation does not pertain to this world, but to the next, for it means deliverance from the punishment of sins in the next life and so there can be no question of salvation in this life.

From the Jewish point of view, it is possible to be delivered from the punishment of Jehovah in this life.

From the Christian point of view, it is possible to attain one phase of salvation in this life, but not the other. That phase of salvation which is attainable in this life is that one should be freed from sin and the other phase which is attainable only in the life to come is that one should be freed from the consequences of sin.

From the Islamic point of view also, there are two answers to this question: *Falah* means many things, some of which pertain to this life and some to the next; and Islam says that one can attain in this world all those things which pertain to this life, while those which pertain to the next will be attained hereafter.

As to the second question, whether salvation is attainable at any time, all religions agree in replying to it in the affirmative.

I will now state at length from what things it is possible to attain salvation from the Islamic point of view.

Is it possible to attain deliverance from punishment in this life?

According to the Indian religions, viz., Jainism, Buddhism, Hindooism, etc., as I have already said, it is impossible to attain deliverance from punishment in this life, for so long as a man is undergoing the course of re-births, he is suffering punishment.

Such salvation is attainable from the Jewish and the Christian point of view, but Islam is more plain on this point. It points out that there are two laws working in this world : (1) the law of nature and (2) the law of *Shariat*. The satisfaction of thirst by the drinking of water is an instance of the law of nature ; and the visitations which God sends down on men in one form or other furnish an illustration of the second law.

According to Islam, the pain which one suffers in consequence of a law of nature is not a punishment. Punishment implies the wrath of God, but there is no question of the wrath of God in the pain which one suffers as a result of the law of nature and therefore such pain cannot be termed punishment. On the contrary, as I will presently show, it is a necessity.

Firstly, according to Islam, some of the sufferings which a man undergoes in this life are calculated to exalt a man in rank. Hence they cannot be described as a punishment and therefore there can be no question of salvation from them. If this kind of suffering and trouble had not existed in the world, there would have been no differences in rank among men. For instance, all men work, but if there had been no difference in the pains which they take, there could have been no difference in their position and rank. One man is learned, while another is illiterate. Why is this difference ? It is evidently due to the fact that one took pains to learn while the other did not. This shows that the sufferings which a man undergoes for the sake of this life are not a punishment, and the more a person subjects himself to this class of suffering, the more is he honoured and respected. In short, there is a class of sufferings which are meant to raise men in rank.

Secondly, some sufferings result from a violation of the laws of nature and therefore they cannot be designated as a punishment from God, for it is for transgression against the revealed law of God that men are visited with punishment. If a man over-eats himself, it cannot be said that for this sin of his, the soul will at death be transmigrated into a new body of the same or another species. Hence when a sin against nature does not call for a divine visitation, there can be no question of salvation from it.

Thirdly, a punishment is something which a man seeks to avoid, but there are some human sufferings to which a man willingly subjects himself. See how a mother sometimes sits up whole night with her child in her arms. If she is asked to let the child alone and go to sleep, she will indignantly resent such a suggestion, for she cannot brook the idea of being prohibited from affording all possible comfort to her child. Similarly, in gatherings, men sometimes suffer much from the lecture-hall being overcrowded. See your own case now, how squeezed are you here, yet none will go away to avoid this trouble.

In short, a punishment is that which a man desires to avert, but there are many such sufferings as a man would rather court than shun. Ask an inventor to give up all the trouble and pain to which he subjects himself. Will he give it up at your bidding? No, never. On the other hand he will look upon the man who makes to him such a suggestion as a fool, for that trouble is to him a real pleasure. Can such sufferings then be called a punishment?

One may say here, by way of objection, that the pains and troubles which have been made indispensable to the achievement of success are themselves a punishment, but men submit to them as a matter of necessity, for they cannot help doing so. But this objection is worth nothing; for if these hardships and troubles had no existence, there would have been no love. If the bringing up of a child had not been attended with trouble, mothers would not have possessed that affection which they do now. Hence these hardships are meant to enhance love and tenderness.

Again, if the acquirement of knowledge had required no labour and no suffering of hardships, there would have been no differences of rank. Marconi and Edison would not have acquired the reputation which they now enjoy. Then even a sweeper would have been as good as they.

Again, take life itself. It is only another name for the endurance of certain hardships and reaping the fruits thereof. How

can we then designate as punishment that which we call life and enjoyment. They are hardships indeed, but they are not a punishment.

Some of the sufferings of this life are inflicted on man under the law of *Shariat* and are called *Ibtala* in Arabic. In our country the word *Ibtala* is used only in an evil sense and therefore I will speak of the troubles of the nature of *Ibtala* and other hardships separately.

Afflictions that come under the law of *Shariat* are of two kinds, *firstly*, those that are really a favour from God, and *secondly*, those which come as a punishment. We see that the holy men of all nations passed through various hardships and trials. The Hindoos say that the troubles of this life are a punishment. But take the case of Krishna and Rama Chandra. They were holy and pious men. Why, then, were they subjected to greater affliction than others? They being holy and righteous, ought to have remained immune from all the troubles of this life. We must admit that Godly men have to endure greater hardships than others and that these hardships are not a punishment from God, otherwise we shall have to admit that Godly men bring down upon themselves a greater wrath of God than any other human being. God forbid that we should entertain such thoughts about them! The Holy Prophet (may peace and the blessings of God be upon him!) says that the prophets of God are subjected to greater hardships than others and from a study of the lives of the Holy Prophet and the Promised Messiah (may peace and the blessings of God be upon them!) we learn that such is really the case. But at the same time we must remember that the ordeals through which they were made to pass brought them blessings, while the afflictions which fell on their enemies were a punishment from God.

It may be asked how afflictions can be called favours. So in connection with this it must be remembered that the afflictions with which the faithful are tried serve *four* purposes.

Firstly, the faithful are subjected to trials so that they may come to know the *true condition* of their faith. Many may ask with wonder what that statement can mean, for everybody knows whether he has faith or not. But you will soon see that such is not the case. In order to show that we do not sometimes know the true condition of our mind, I will tell you the story of a woman. An old woman named Mahsati had a daughter who was seriously ill, and she, like a loving mother, prayed to God that the disease from which her daughter was suffering might be transferred to her and that her daughter might recover. She continued to offer this prayer, until one day it so happened, that her cow broke loose and put her head into a vessel. The cow tried to take out her head from the vessel, but could not, and with her head inside the vessel, she entered Mahsati's room. Mahsati, seeing the cow in that condition, took her for the angel of death, who, in response to her prayers, had come to take her life, and she began to cry,

ملك الموت من لا مهتني ام من يكى يد زال معلني ام

"O Angel of death, I am not Mahsati, I am an old woman and live on labour." Then pointing to her daughter, she said, "There lies Mahsati," meaning that the angel should take the life of the girl rather than hers. At first she prayed out of love that God might cause *her* to die rather than her daughter, but when she saw that the time had come, then she lost her courage and realised that her love for her daughter was not really as strong as it appeared to be.

I will further illustrate this point by a more common example. When we read the news of war, everybody thinks that if he should go to war, he should perform such and such feats of arms. But when out of those very men who imagine themselves to be very brave and whom a perusal of war news inspires with such imaginary heroism, some are recruited in the army and are sent to the front, they find there that their courage is failing them. The fact is that not unoften we labour under a delusion, and we think ourselves to be what we are not; and when the time of

trial comes, we discover our weakness. A story says that a man who believed himself to be very brave desired to have his arm tattooed with the figure of a lion, but when the tattooer began to puncture his arm, and he began to feel pain, he said to the tattooer, "What part of the lion are you going to mark on the arm." "The tail," replied the man. The gentleman said, "Suppose the tail is not marked, will it not be a lion."

"It will be a lion even then."

"Then leave the tail and begin with some other part."

Then the tattooer began to puncture his arm to mark the ears of the lion, and again the gentleman inquired: "What are you going to mark now?" "The ears," was the reply.

"Suppose the ears are not marked. Will it not be a lion even then".

"Yes, it will be a lion even without ears."

"Then give this up and begin with some other part."

In this way, the gentleman continued to ask the tattooer to give up one part after another, until he rose up without having his arm tattooed with the figure of the lion. Such is the case with the generality of men. It often happens that a man believes himself to be a true believer and he is perfectly sincere in entertaining such opinion about himself. But when the time of trial comes, he finds out that his pretensions were not true. In the New Testament we read that when Jesus told the disciples that one of them was about to betray him, Judas Iscariot was exceedingly sorrowful, but when he saw the coins, he discovered the reality of his love for his master.

Thus the purpose which the trials of this life serve is that by this means God makes men know their real condition. When the faithful have to grapple with difficulties and in this way, they discover any weakness in them, they try to get rid of it.

Such is the advantage which accrues from difficulties in the lower stages of spiritual advancement. In the higher stages, God's purpose in afflicting His faithful servants with pain and trouble is to show how patient and thankful they are.

In the Bible it is said that the Lord said to Satan, Has thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil. Then Satan answered the Lord, saying that Job feared God because He had blessed the work of his hands and his substance was increased in the land, and that if God should put forth His hand and touch all that he had, he would curse Him to His face. Thereupon the Lord said to Satan, "Behold, all that he hath is in thy power, only upon himself put not forth thy hand." Thereafter, all that Job possessed, his oxen and his asses, his sheep and his camels, his servants and his sons and daughters all began to perish one after another, but Job fell down upon the ground and worshipped, and said, "Blessed be the name of the Lord." Again, Satan smote Job with sore boils from the sole of his foot unto his crown, and his wife said to him, "Dost thou still retain thy integrity? Curse God and die." But he said unto her, "Thou speaketh as one of the foolish women speaketh" and in all this he did not sin with his lips.

The story of Job, as given in the Bible, is an illustration of the fact that sometimes God's purpose in trying His servants with afflictions is to make known their real condition, not to them, but to others. In order to show to the people that it is not only with their lips that His servants express their gratitude to Him, but that they are grateful to Him under all conditions, God sometimes sends down afflictions on them.

The *third* purpose which the sufferings of this life serve is to enable the servants of God to make further progress in their spiritual journey. When a man has exhausted all forms of virtue, he longs for some new avenue for the practice of righteousness and therefore God provides for him a new field of work by sending down trials on him.

The *fourth* purpose which these afflictions serve is that by their means God manifests the love which He bears towards His servants. This may appear strange to you, but it is a fact. Allah permits a man to persecute a servant of His, and when he exceeds

all limits, He seizes him. For instance, when Abu Jahl went so far in his persecution of the Holy Prophet (may peace and the blessings of God be upon him!) that people began to think that the latter was helpless, God seized Abu Jahl and showed how He destroyed those who opposed His beloved ones. If God had destroyed Abu Jahl on the very first day of his standing up against the Holy Prophet (may peace and the blessings of God be upon him!) it would not have impressed the people in the way in which it impressed them when He destroyed him after he had done his worst and put forth his whole strength to annihilate the Holy Prophet.

I will now point out the distinction between the afflictions which come as trials and those that come as a punishment from God.

The following are the distinctions between the two kinds of afflictions :—

(1) The affliction that comes as a punishment results in ruin and destruction. Afflictions come both ways, but we find that although the Holy Prophet (may peace and the blessings of God be upon him), while alone was many times surrounded by his blood-thirsty enemies, yet God always delivered him from their hands, yet Abu Jahl who, with all his hosts, fell into trouble only once could not escape alive but met with destruction.

(2) A punishment adds to loss, while a trial adds to gain. A trial is like the striking of a rubber ball against the ground; the more vehemently you strike it against the ground, the higher will it rise after the impact. But when a person falls down under the blow of a punishment, he cannot rise again.

(3) The man who is afflicted with a punishment is filled with despair and suffers from restlessness and uneasiness, but the man who is subjected to a trial has a calm and tranquil mind. When the punishment of God descends on a man, he cries in despair, "Ah! I am ruined!" or if he is not seized with disquietude, his mind is elated with feelings of vanity and egotism and he proudly thinks that none in the world can destroy him. But when a

righteous man is tried, he says to himself, "It does not matter. I am indeed weak and powerless, but my Saviour is all-powerful." His trust in God is increased and his confidence in His help is all the more strengthened.

(4). When a man tries to seek his deliverance from a divine visitation, he stumbles at every step, but he who is subjected to a trial inherits in wisdom and can understand things aright. Observe the case of the Holy Prophet (may peace and the blessings of God be upon him !). The infidels of Mecca followed his track up to the cave of Hera, but when they reached there, the tracker said, that the Holy Prophet (may peace and the blessings of God be upon him) had not gone further. He had either ascended to heaven or he had entered that cave. With them the word of a tracker carried great weight, hence the life of the Holy Prophet (may peace and the blessings of God be upon him !) was in peril, yet the Holy Prophet was not at all agitated. Although he knew that it was really his own life that the infidels were seeking and that they searched for Abu Bakr only because he was his companion, yet it was he who comforted Abu Bakr at that critical hour and said to him, "Fear not, for Allah is with us." Similarly, on one occasion, he was lying asleep alone under a tree, and an infidel came there, took the sword of the Holy Prophet (may peace and the blessings of God be upon him) and wanted to kill him; yet he was not at all agitated, and in reply to the infidel's question, "Who can save you now?" he, with perfect calmness, said, "Allah!" The infidel was so overawed with the sight of that extraordinary calmness that the sword fell down from his hands.

(5). In the case of a trial the afflicted man does not feel the affliction. He thinks light of the pain and trouble, nay, he feels a pleasure in them, for he has the consciousness that he is sacrificing a meaner thing for something better. If he loses his substance, he thinks that he is parting with it for God's sake and therefore there is no reason for feeling sorry. When a son of his dies, he says, it is for God and he need not grieve for this loss. We meet with an illustration of this in the life of the Promised

Messiah. His youngest son, Mubarak Ahmad, whom he dearly loved, fell ill. The Promised Messiah nursed him very tenderly. Seeing this, Hazrat Maulawi Noor-ud-din under whose treatment Mubarak Ahmad was, thought that if he died, it would be a great shock to the Promised Messiah. In the last moments of Mubarak Ahmad's life, Hazrat Maulavi Sahib was feeling his pulse and he asked the Promised Messiah to give him some musk. As the pulse was ceasing to beat, Hazrat Maulavi Sahib was so overpowered with the thought that the death of Mubarak Ahmad would be a great shock to the Promised Messiah, that his legs could not support him and he sank down on the ground, yet when the Promised Messiah learned that Mubarak Ahmad had breathed his last, he very coolly and calmly began to write letters to friends informing them of his son's death and exhorting them to resign themselves to God's will. When he came out of the house he told the people with a smile on his face that God's revelation which spoke of the early death of Mubarak Ahmad had turned out true and in the epitaph which he had inscribed on his tomb, he gives expression to his feelings in the following words :—

بلانے والا ہے سب سے دیا را اسی ہر اے دل فر جان ندا کر

"He who summoned him (*i. e.*, God) is the most beloved of all; so devote thyself to Him alone, O heart!"

In short, in case of the trials which are experienced by the righteous servants of God, although they realise the significance of the affliction, yet it cannot break their hearts, for they feel that they are sacrificing a meaner thing for a higher thing. Sometimes, when the affliction is exceptionally heavy, it happens that the victim does not feel the pain, but that is due to the derangement of the senses. Khalifatul-Maseeh I once showed me a woman who had lost many dear and near relatives and when he asked her how such and such relative of hers was, she said with a laugh, he was dead. Similarly, when he enquired of her about her other relatives one after another, every time she replied with a laugh that he was dead. This was not because she was resigned to the will of God but because she had lost the sense of feeling sorrow.

(6). The sixth difference between a trial and a punishment is that in the former case, one rises spiritually, while in the latter case, one's spiritual condition suffers; for in the case of punishment one is estranged from God, while in the case of a trial, one turns to God the more strongly.

These are the six chief differences between a divine visitation and a trial. So it is true that one gets salvation even from the sorrows of this life, but it is wrong to think that all sorrows of this life are a punishment from God.

The fact is that some come under the category of punishment and some are due to natural laws, while others are meant to lift us up to the higher stages of spirituality.

In connection with the sufferings of this life, it must be remembered that there can be no salvation from afflictions that are due to natural causes. For instance, no body can be immune from fever, etc., although in the case of such troubles also, one may obtain relief by turning to God. This, however, does not mean a complete exemption from all sorts of diseases; it is possible only in part. For the Holy Quran says:—

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ (٢-١٨٢)

“And when My servants ask thee about Me, then, (say), I am near; I answer the call of the caller, when he calls upon me.”

And the Holy Prophet (may peace and the blessings of God be upon him!) says:— لِكُلِّ دَاءٍ دَوَاءٌ

“For every disease is a remedy.” Therefore these sufferings can be removed both by prayer and by medical treatment.

(To be continued.)

FROM THE "STORY OF CHRIST."

BY GOVAIMI PAPINI.

Speaking of Jesus' preparation to meet death Papini says, "The procession was nearing the gate of garden when Jesus whose strength was at end stumbled and fell, lying prone beneath the cross; his face suddenly became as white as the driven snow, and the inflamed lids closed over his tired eyes; had it not been for the panting breath that came from his half-closed lips, he would have seemed as one dead" (*vide* pages 381-382).

Now it is clear that in the absence of anybody being able to note whether Jesus was breathing or not on the cross high up, they thought he was dead.

Again Papini says, "The woman from Jerusalem drew near to Jesus with a jug containing a mixture of wine, incense and myrrh compounded in pity by the executioners to deaden consciousness in their victim.....But when Jesus had tasted of this mixture that was bitter as gall, he quietly waved it aside" (*vide* page 388).

Papini proceeds on page 390, "The soldier bends Jesus, knees slightly upwards so that soles of His feet may rest flat against the wood and having felt carefully for the right place between two bones drives a nail through one foot."

Is this the way that the nails are driven to kill one? Again care is taken to drive through flesh only so that the victim may feel as little pain as possible.

Papini says on page 407, "The two nocturnal visitors arranged secretly for fear of the Jews to relieve their own remorse by providing for Jesus' burial. The braver of the two, Joseph, went in boldly unto Pilate.....and asked for the body of Christ. Pilate, astonished that he was already dead for frequently the crucified lived for two days, sent for Petronius who had presided at the execution, and having heard his report gave the body over to the councillor."

Jesus' disciples sought the opportunity. The entire matter depended on Petronius' report. He said that Jesus was dead and the body was given over to the secret disciples of Jesus. The readers may read the story of Cheiro in the *Ceylon Daily News* of November 29, 1923, and then think for themselves that if in this 20th century it is possible to perform a sham execution could not Jesus be ostensibly executed for "fear" of the Jews.

On page 410 Papini says, "But the women remained behindfrom time to time they would press against the stone and call upon his name and murmur."

It is clear from the above that there was space through which the voices of the women could be heard. Certainly there was sufficient passage for air for breathing purposes.

Papini says on page 415, "And as they (the women) went they questioned among themselves saying, 'Who shall roll us away the stone from the door of the sepulchre?'"

It is clear that it was possible for human beings to clear the passage to the body of Jesus and no supernatural agency was needed for this.

Again on page 436 Papini says, "In the hope of ridding themselves of Him, Christ's chosen people consigned Him to death but death refused Him as the Jews themselves had done."

Is it not only another way of saying that Jesus did not die on the cross ?

Then again on page 405 Papini says, "Word was sent to Pilate that he must have the victims' legs broken and their bodies buried without delay. The crucifragium was one of cruelty's cruel contrivances for the shortening of the sufferings of the crucified—a form of kindness that was convenient when the executioners were pressed for time."

Now it is well-known that in the case of the two thieves, the process of crucifragium, i. e., the breaking of legs, was resorted to, but Jesus was spared this painful process and so the executioners did not make it sure that Jesus was really dead.

M. SAMEER OF CEYLON.

THE ANNUAL JALSA OF THE AHMADEES *

MORE THAN TEN THOUSAND VISITORS.

Over 500 Non-Ahmadees join the Movement.

The annual Jalsa of the Ahmadiyya Community took place at Qadian on the 26th, 27th and 28th December 1923. Ever since the foundations of this annual Jalsa were laid by Ahmad, the Promised Messiah, founder of the Ahmadiyya Movement, the Jalsa has regularly been held every year in the last week of December. It was only twice that the dates had to be changed on account of certain unavoidable causes.

The first Jalsa took place in December 1892 and thus the last Jalsa was the thirty-second of its kind. The figures about the first Jalsa have been fortunately preserved and from them we learn that the number of Ahmadees who took part in it was 300 including the local Ahmadees of Qadian. With the expansion of the Ahmadiyya Movement, however, the Jalsa has also gradually been expanding so much so that this year the number of visitors to Qadian in the Jalsa days was over ten thousand.

Qadian, it will be noted, is a very small town containing a population of about 4,500. Thus the number of visitors was twice as large as the number of the local residents.

These visitors came not only from all parts of the Province but also from other parts of India, *e. g.*, the U. P., Behar, Bengal, Sindh, Bombay, Hyderabad Deccan, Malabar, Kashmir, etc. For the entertainment of the guests suitable arrangements were made by the local Ahmadiyya Community of Qadian. Hazrat Mirza Bashir Ahmad, M.A., the second son of the Holy Founder of the Movement, was in charge of the whole management and under him was placed a party of about 500 honorary workers. The work of management was divided into the following heads:—

(1). Reception at the Railway Station BATALA as well as at Qadian. The officer in charge of this work was also made

*NOTE.—This report has been sent to us by the Chief Secretary, Ahmadiyya Community, Qadian.—*Editor.*

responsible for arrangements for transport. Pickets of volunteers were placed at important places on the road.

(2). Accommodation, *i. e.*, arrangements for the housing of the guests and the supply of furniture, etc.

(3). Preparation of food for the guests.

(4). Supply of water.

(5). Supply of light.

(6). Distribution of food.

(7). Attendance upon the guests.

(8). Medical arrangements.

(9). Sanitary arrangements.

(10). Maintenance of stores of supply.

(11). Management of the bazar.

(12). Management of the stage and the *Pandal*.

(13). Enquiry office to which was attached the office of making announcements of lost property.

(14). Inspection.

(15). Watch arrangements especially for nights and the Jalsa of the ladies.

(16). General supervision.

These different offices were placed in charge of different men who were assisted by a suitable number of assistants and volunteers. The Private Secretary of His Holiness the Khalifat-ul-Masih was helped by an extra staff in the work of arranging interviews between the Khalifat-ul-Masih and the parties of guests.

The *jalsa* took place in the Noor Mosque near the High School buildings where a large number of temporary galleries were set up for the convenience of the visitors.

The guests began to arrive on the 20th of December. But the greatest rush of visitors was on the 25th and the 26th, the largest number of guests entertained being on the night of the 27th when their number rose to ten thousand and eight hundred.

The Programme of the Jalsa was as follows :—

Time.	Subject.	Lecturer.
<i>26th December.</i>		
9½—10½ A.M.	Refutation of objections against the prophecies of Ahmad concerning Ahmad Bag and Lekhsam.	Mir Qasim Ali.
10½—11½ ..	Prophecies of the Promised Messiah ..	Maulvi Syed Sarwar Shah.
11½—12 ..	Annual report of the Sadar Anjuman Ahmadiyya, Qadian.	The Secretary.
12—1 ..	The truth of the Promised Messiah's Claims.	Hafiz Raushan Ali.
2—3 P.M. ..	Refutation of the objections of Mohd. Ali Mongheri.	Hakim Khalil Ahmad.
3—4 ..	Annual report of the Nazarat (The Secretariate).	Chief Secretary.
4—4½ ..	Sacrifice essential for National Progress	Hazrat Mirza Sharief Ahmad.
4½—5 ..	The Malkana Rajputs and Bhajans concerning them.	Master Mohd. Shafi Aslam.
<i>27th December.</i>		
9½—10½ A.M. ..	The Apostasy movement and our responsibility.	Ch. Fateh Mohd. Sayal, M.A.
10½—10¾ ..	Financial Report of the year ..	Financial Secretary.
10¾—11 ..	Our Missionary work in foreign countries.	Dr. Mufti Mohd. Sadiq.
Afternoon ..	Lecture of His Holiness Hazrat Khalifat-ul-Massih.	
<i>28th December.</i>		
9½—10½ A.M. ..	The Antiquity of Matter and Soul ..	Mir Mohd. Ishaq.
10½—11½ ..	Prophecies of the Bible concerning the Holy Prophet.	Maulvi Rahim Bakhsh, M. A.
11½—12½ ..	The attack of Ahmadees upon Christianity and its effect.	Ch. Zaffrullah Khan, Bar.-at-Law.
Afternoon ..	Lecture of His Holiness the Khalifat-ul-Massih.	

The speeches were generally very well delivered and were listened to with attention. His Holiness the Khalifat-ul-Masih gave two lectures, i. e., one in the afternoon of the 27th and the other in the afternoon of the 28th. At the time of his speech, the *Pandal* was packed to its full and the audience listened to his lecture with rapt attention. The first lecture of His Holiness related to the general review of the activities of the Ahmadiyya Community during the past year, at the end of which he gave some very fine pieces of advice to the audience. The second lecture was on salvation. I may note here that last year too, His Holiness spoke on this very subject but as he could not finish it he decided to take up the same subject this year. This lecture lasted for about five hours and if we add to it the eight hours of the last year it makes thirteen full hours in which the learned lecturer could finish his lecture on salvation. After explaining the importance of the subject, His Holiness explained at some length the views held by the followers of different religions about salvation. Then he proceeded to explain the teachings of Islam about this important subject and with cogent reasons and powerful arguments proved the superiority of Islam over all other religions in this respect. He explored all the possible avenues of the subject and his lecture was one solid mass of scientific research and heavenly knowledge. Towards the end he explained the different aspects and stages of salvation and described how they could be achieved in Islam. The Jalsa ended with prayers.

Our female visitors this year were no less than one thousand and for them a separate Jalsa was arranged. His Holiness also gave one lecture.

Among the visitors, male and female, there was a large number of Non-Ahmadees, most of whom entered into Baiat before leaving. The number of those who joined the Ahmadiyya Movement in the Jalsa days was over five hundred.

It will not be out of place here to mention that for the last few months our missionary department has been paying special attention to missionary work among the Mazhabi Sikhs. Sardar

Khazan Singh, the well-known leader of the party, was approached and the beauties of Islam were explained to him and he was invited to enter the fold of Islam which alone could raise the status of the depressed classes ; and thank God the efforts of our workers have been crowned with success, for in the Jalsa days Sardar Khazan Singh with a large party of his followers declared his Islam and became a Mussalman. His conversion has created a great stir in the Community of the Mazhabi Sikhs of the Province and it is hoped that before long most of them will turn to Islam.

NOTES, COMMENTS AND REVIEWS.

The January Number of the Muslim World.

The January number of the *Muslim World* which we have received just now contains, beside other interesting contributions, two articles that must interest all Musalmans who have made or intend to make a study of the Christian Scriptures. One of these is from the pen of Maulvi Mohammad Din, B.A., who is our missionary in the United States of America. It deals with the Christian doctrine of crucifixion as it is understood from the Quran and presents in a very brief form the Ahmadiyya point of view in the matter. The article has been written in answer to an article of E. F. Elder which appeared in the *Muslim World* for July, 1923. This article (i.e., the article of Maulvi Mohammad Din) has also appeared in the *Review of Religions* for August, 1923. Those of our readers who have read it will recollect that though the article was very briefly written and was not meant to be a complete historical survey of the doctrine it nevertheless explained our point of view in a clear and readily intelligible form, making at the same time a brief reference to the historical ground on which we base our findings. The Editor of the *Muslim World* has, however, thought it proper to express his opinion of the article in the following words: "To our Christian readers," he says, "some of the reasons given for not believing in the death of Christ are pathetic, some ingenuous, and others recall the attack of a half century ago." This is surely a very easy and comfortable way of disposing of the matter. While introducing Maulvi Mohammad Din to his readers the Editor of the *Muslim World* makes the following remarks: "Maulvi Mohammad Din," he writes, "is an Ahmadi Moslem Missionary, 4418, Dabash Avenue, Chicago. We publish his criticisms to give the Muslim point of view, not to encourage further discussion, nor to endorse his conclusions." Under the circumstances we do not quite understand what to write in support of the views expressed by our American missionary. We can only say to Dr. S. M. Zwemer that the importance of the subject does not deserve

this sideway handling of the matter. He should come forward as an advocate of Christianity and prove how the reasons advanced by Maulvi Mohammad Din are "*pathetic and ingenuous*" and how it is that the attack of "half a century ago" becomes obsolete now and can serve no purpose. If the truth which Dr. Zwemer claims to be preaching can still be worth the research of a seeker after truth after full 19 centuries have passed over it, the attack which is only 50 years old should not in fairness be regarded as being too old to have any vigour or life in it. Dr. Zwemer is obviously referring what to him is "*the discarded swoon theory*." We do not intend here to discuss the "swoon theory" nor do we here propose to explain how far the "swoon theory" coincides with our point of view and where it differs with our findings for on this subject we wish to write later on. Here we only wish to remind the reader that if the "swoon theory" which was held by some of the Christian writers has been thrown away by some or most of them that does not preclude the possibility of its being the very truth after all. One thing, however, it certainly and definitely proves and that is this that the Christian scholars are not satisfied with the popular belief of the Christians about the crucifixion otherwise there is no reason why they should feel so anxious to explain it away by propounding new theories that prove so unpalatable to the pious and credulous Christian who does not like to confront the truth in the face.

Another sentence which Dr. Zwemer has written in his brief introduction to the article of Maulvi Mohammad Din is still more interesting. "The same adverse critical method," says Dr. Zwemer, "with which he approaches the New Testament account of Christ's death might work havoc to the Quran if applied with half the vigour." Whether any criticism can work havoc to the Quran is a matter to be seen for so far Dr. Zwemer has not unburdened himself of such a havoc making criticism of the Holy Quran, but in the above quoted sentence he has himself admitted that the New Testament cannot stand any adverse criticism. The truth must triumph, criticism or no criticism. The words of Dr. Zwemer, however, have created in us the desire of knowing what havoc

making criticism he has in store for the Quran. We follow the Quran because we know it to be the truth. If Dr. Zwemer or anybody else can prove it to be otherwise we will of course search for it elsewhere. But we tell Dr. Zwemer that the Quran is the word of God Who has willed to preserve it and make it triumph till the end of days.

The second article which should interest all Muslim students of Christianity is on *Tahrif*, i. e., the alteration of the Bible according to the Muslims. This article is an extract made by M. A. Ananikian from an article of Monsignor Ignazio de Matteo who seems to be an Italian writer of some repute. We intend to write on the *Tahrif* of the Bible as understood from the Quran and hope to publish it in one of our future issues.

Arya Literature against Islam.

The literature of the Arya Samajists against Islam has always been of an extremely pernicious character. Not only is there a total lack of that broadness of view and that depth of vision which should characterise every unbiassed seeker after truth but there is also a persistent and obstinate denial to recognise any truth in religions other than Hindoo. To an Arya all the prophets that have appeared on the earth from time to time and all the books that have been revealed by God for the guidance of mankind are so many impostors and fabrications. An Arya believes in the Vedas and the primitive *Rishies* to whom they were revealed and believes in nothing else. His view never extends beyond the limits of the *Aryavarta*, i. e., Hindustan and he never cares to see that other countries and other peoples are as much the creation of God as India and its people. Ahmad (on whom be peace) once very truly likened the condition of the Aryas to a worm who has never seen the light of the world but passes its days and nights under a dunghill. He says,

کھڑا جڑ دب رہا ہے کوڑر کی تہ کے نیچے۔ اُسکے کماں میں اسکا ارض و سماں ہے

i. e., the worm which lies buried under a heap of dung recognises no other sky and earth except the layers of dung that surround it.

This may be a strong expression but it is nevertheless very true and very appropriate. Islam has enemies other than the Aryas but none of them perhaps is so blind in their attacks against Islam. At this time we have before us the latest number of the "Arya Musafir, Delhi," which is a monthly journal of the Arya Samajists and is edited by Lakhshman. This journal has been started in memory of the late Pandit Lekhram of Lahore who was a great leader of the Arya Samajists and who entered into a prayer duel with Ahmad, the Promised Messiah, and thus became a victim of God's wrath. Pandit Lekhram was bitterly hostile to Islam and his tongue and pen never let go any opportunity of attacking the Quran and the Holy Prophet. The paper therefore is a fitting memory of the dead Pandit. Most of its articles are written in a strain that throws to the winds all sense of decency and gentlemanliness. The paper is full of personal remarks of the most obscene character. The following sentence from one of the articles of the latest number is typical of the style in which the Arya critic of Islam pleases to revel. "Mohammad," says the paper, "was a slave to mean desires and was pleased to remain weltering in worldly filths. He had eleven wives and had intercourse with them every night by turns. He was anxious to see that no night should pass without his satisfying his low carnal desires. He was always thinking of how he could improve and augment his carnal powers. Such people far from being the recipient of Divine Word can never even casually see a true sight in a dream. When Mohammad had sexual intercourse with Zainab without being married to her he screened himself by calling God and Gabriel to witness. If one believes in Mohammad after seeing such clear signs of his low selfishness and slavery to all sorts of mean desires he only proves himself foolishly ignorant." These words I have quoted only as a specimen of how Arya thinkers express themselves on Islam and its Holy Founder otherwise their literature is full of such if not more obscene passages. The paper goes on to write, "We can say with certainty that none has ever believed in Islam thinking it to be a true religion for the words of the Quran have not a grain of heavenly truth in them. The spread of Islam is a painful story

for mankind. It is highly derogatory and a curse." Elsewhere the paper says that "the people of Arabia joined Mohammad to make a fortune by looting and plundering which Mohammad not only permitted but encouraged." A religion which permits such vile and unfounded attacks on other religions and the followers of which make it a point to indulge in making highly provocative remarks about the holy founders of other faiths before whom millions of men bow down with devoted submission cannot stand long. It must sooner or later go down under the weight of its own iniquities. As a matter of fact God has already revealed to Ahmad, the Promised Messiah, that the Arya faith would disappear from the face of the earth before the present century comes to a close.

One day Christians.

Sir Archibald Hamilton, a West Sussex (England) Baronet, who belongs to a very ancient family of West Sussex and who has recently declared his faith in Islam, explained to the correspondent of the *Evening News*, London, that his conversion was largely attributable to the efforts of the Musalman Peer of England Lord Headley who this year made his pilgrimage to Mecca. Lord Headley, it will be recollected, belongs to the Woking Mission of England and was one of the first converts who embraced Islam at the Woking Mosque. The conversion of Sir Hamilton must be a source of pleasure and satisfaction to all who are interested in the spread of Islam in the West.

Being interviewed by a correspondent of the *Evening News* Sir Hamilton said, "Islam appears to me to be the only religion which appeals to men of every race. It does not exclude the great founders of other religions. I only quarrel with the Christians—if I may put it so—because they seem to me to take religion out for one day in the seven and forget all about it for the rest of the week."

(Editor).

The Ahmadiyya Movement.

The Ahmadiyya Movement which was founded by Ahmad (1836--1908) the Promised Messiah and the Prophet of the latter days and which has its Headquarters at Qadian, Punjab, India, stands in the same relation to Islam as original Christianity stood to Judaism. It claims to be the only true representation of Islam in these days. The present leader of the movement is His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad of Qadian. The movement has established missions in many parts of the world. The following are the addresses of some of our foreign missions :—

(1) THE AHMADIYYA MOSQUE,

63, MELROSE ROAD,

Southfields Putney,

S. W. 18, London (England).

(2) ALMASJID,

4448, WABASH AVENUE,

Chicago,

United States of America.

(3) THE AHMADIYYA MOVEMENT,

C/O AMERICAN EXPRESS CO.,

Charlotten Strasse 55,

Berlin, W. 8, Germany.

(4) THE AHMADIYYA MOVEMENT,

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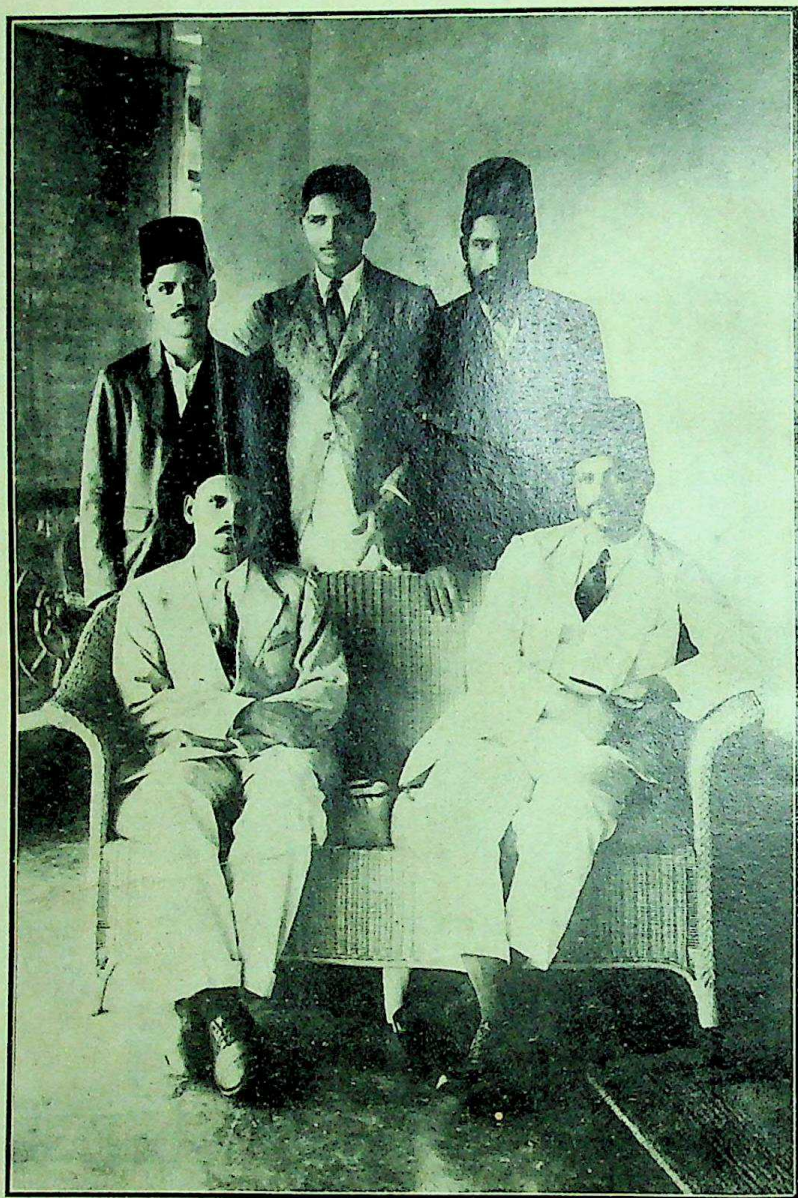
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The Honourable Sir Chaudhri Zafarullah Khan (sitting, right)
Commerce Member of the Governor-General's Executive Council
with the Members of the Ahmadiyya Community, Satankulam.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ

PROPHECY ABOUT THE RISE OF AN EASTERN POWER—II

(Continued from the last issue)

In 1904 the word of God came to the Promised Messiah, Prophet Ahmad of Qadian, which embodied a great prophecy about the rise of Japan as a World Power. The said revelation was.

ایک مشرقی طاقت اور کوریا کی نازی حالت

i. e., "an Eastern power and Korea in a critical condition." (*al-Hakam* vol. 9, No. 1). In order to appreciate fully and adequately the wonderful manner in which this prophecy has been fulfilled, it is necessary to know something about the past history of Korea and of the rapid rise of Japan to not only a great Eastern Power but one of the four or five greatest Powers of the world. In our last article we dealt briefly with this subject. We now intend to dwell on it in greater detail to show how remarkably the prophecy that was made more than 30 years ago by an unknown person who lived in a remote corner of the Punjab, away from all contact with civilization, having not the time nor the wish to become familiar with the cross-currents in world-politics, has been fulfilled.

A Glance over Korean History

Towards the end of the 14th century A.D. when after a reign of about a thousand years the Wang dynasty, the Founder of modern Korea perished, this country tendered its homage to the first Ming emperor of China and its ruler received from the Chinese Emperor his investiture as sovereign, and accepted from him the Chinese calendar and chronology, in itself a declaration of fealty. From that time till almost the end of the 19th century Korea remained under Chinese suzerainty having its own ruler and government. During the four decades, *i. e.* from 1854 to 1894, as we stated in our last article on this subject when Japan had to make treaties and conclude agreements with Western powers and had to concede to them "concessions" and "rights" and when she was also busy trying to free herself from the disabilities those treaties and agreements imposed upon her, she had constantly to think about and guard against two lines of attack. Russia was extending rapidly and aggressively in the North. Japan had to guard not only against attack from that direction through Siberia, but against attack from south through Korea. In 1894 Japan succeeded in getting extra-territoriality abolished and began to expand herself. While in her egg-shell she had been self-supporting; now that she had emerged and was growing in population she looked to the mainland for sustenance. The Western powers had already begun to divide China into spheres of influence for themselves. The new Japan felt the danger of this, especially of Russia's ambitions in Korea, for the Korean peninsula is pointed like a weapon at the very heart of the Japanese Empire. Now Korea was under the nominal suzerainty of China, and the Chinese Government was obviously unable to protect the peninsula from Russia or from any one else. So Japan made war on China in 1894, and set up an independent kingdom in Korea. As a further result of that war Japan annexed the Liaotung Peninsula, which forms the southern tip of Manchuria. Russia protested against this and Japan meekly handed Liaotung back to China, whereupon Russia coolly seized Liaotung for herself and built a branch of the Chinese Eastern Railway through Southern Manchuria to Liaotung, where two ports were constructed, Port Arthur and

Dairen. Russia had at last achieved her ambition of a warm water port in the Pacific : Vladivostok was useful but it was frozen in the winter. This was more than Japan could stand. Supported by an alliance (1902) with Great Britain she declared war on Russia in 1904 and to the surprise and bewilderment of the whole world defeated her by a brilliant naval victory and won back Liaotung. It was during the early stages of this war that the word of God came to the Promised Messiah, the Prophet Ahmad of Qadian that as the result of this war Japan would come to be regarded as an Eastern Power and Korea would lose its independence. The Prophecy was made at a time and under such circumstances that humanly speaking it was inconceivable that Japan could inflict defeat over a first-class European Power.

An Eastern Power

The Russo-Japanese War of 1904-1905 made Japan an Eastern Power; the World War made her a World Power. Under a treaty signed in November, 1905, the direction of the external relations of Korea came under Japan and Japanese diplomatic and consular representatives took charge of Korean subjects and interests in foreign countries. A resident-general represented Japan at the Korean capital to direct diplomatic affairs. Under the convention of July 1907, the resident-general's powers were enormously increased. In administrative reforms the Korean government followed his guidance. By the treaty of 22nd August, 1910, the Emperor of Korea made *complete and permanent cession to the Emperor of Japan of all rights of sovereignty over the whole of Korea.* The entire direction of the administration was then taken over by the Japanese resident-general, who was given the title of governor-general. Thus the condition of Korea became critical and she ceased to remain a sovereign State and Japan rose to be a great Eastern Power at her expense.

Japan as a World Power

In our last article we dealt briefly with the different stages of the political development and economic progress through which Japan has passed during the past 80 years when it

became opened to western influence. The time that has since passed and has witnessed a remarkable progress in all spheres of the nation's life and has seen Japan rise from an unknown, semi-barbarous people into one of the most powerful nations of the world can be divided into three periods : First, from 1854 to 1894 ; second from 1894 to 1918 ; third from 1918 to 1935. In the first period Japan saw the intrusion of Western influence and keenly felt it but like other Eastern countries was quite helpless against Western greed and rapacity and had to conclude agreements compromising its national dignity and freedom. She had to grant rights of extra-territoriality to foreigners and even her tariff rights were abridged. But whereas on the one hand she had to conclude treaties "of amity and goodwill" with America, Holland, Great Britain and France and had to accord these Powers "friendly concessions," on the other she was busy devising means and applying all her energies to the cancellation and abrogation of these "friendly concessions" and "treaties of amity and goodwill," till at last she succeeded in 1894 in abolishing extra-territoriality and in the same year, Korea which Japan always regarded as one of the most likely bases of attack on her empire from the south was released from Chinese suzerainty and was created an independent kingdom, though for about 18 months all the departments were practically under Japanese influence.

Second Period

In 1902 Japan signed an alliance with Great Britain and supported by that alliance she declared war on Russia and to the surprise and amazement of the whole world inflicted an ignominious defeat upon her. From that time onward Japan began to be taken seriously by Western Powers, her friendship was sought and her enmity feared. A great Power had risen in the East. The eastern people were very much delighted over this victory. The West was after all not quite invincible. The prophecy of the Prophet of India, an Eastern country, about the rise of an Eastern Power, was clearly fulfilled. Apart from the moral effect that this victory of Japan over Russia produced in Western chancellories and very much raised Japan in the

estimation of the West, it completely obliterated Russian influence in the Far-East and Korea practically became annexed to Japan though it took five more years to become in actual fact a part of the Japanese Empire. In, 1914 the Great European War came. True to her alliance, Japan joined the Allies and fought on the side of her last enemy, Russia. There was little fighting, however, for the Japanese. Their business was to supply the Allies with munitions and materials of war, to police the Pacific and to carry the trade of Asia in their ships. A more profitable business could hardly be imagined. Japan emerged from the war with a doubled industrial output and with a favourable trade balance of two billion dollars. At the Peace Conference in Paris she was given not only Shantung and the islands which had formed Germany's naval bases in the Pacific, but a permanent seat on the Council of the League of Nations, which was equivalent to the recognition that Japan was one of the half-dozen great Powers of the world.

Japan had made a great fortune. But with the increase in her wealth, her difficulties also multiplied. Japan was no longer self-supporting. Her population had increased at an astonishing rate : in 1846 it was 26 million, in 1920 the census figures showed almost 50 million. Every inch of land that could bear a crop was under cultivation but agriculture could not support the new millions and every year the population was increasing by 800,000.

Emigration could not solve the problem of over-population : there was no room in the outlying islands of the Empire, and Korea was already over-populated and the United States, New Zealand and Australia had barred their doors against Japanese labour. Moreover, the Japanese are by nature disinclined to emigrate. The only solution for Japan was to become the factory of the East ; only by industrialisation could she support her ever-increasing population. But here again Japan was face to face with terrible handicaps. Her natural resources of coal and iron were inconsiderable ; for the sinews of industry she was dependent upon imports from foreign powers. For raw materials too she depended on foreign Powers, on America

and India for cotton, on Australia for wool, on the Dutch Empire and on America for oil; silk was the only important raw material which she could hope to produce at home. What would happen if the British Empire or the United States stopped to sell raw materials and to stop buying cotton goods and silk.

Japan Bent upon Conquest

The militarists led by the General Staff, which is commonly called "the Camp" in Japan saw the only solution of their manifold and multitudinous difficulties in conquest and to that end they set about making their army and navy the strongest in the world. But America, her rival Power in the Pacific could not sit idle seeing Japan increasing her army and navy. A race in ship-building began and America set a pace which Japan with her small and inferior resources could not hope to keep up. America sulked at Japan's control of the ex-German islands in the Pacific which were the stations of U. S. cable system. What is more, America protested openly against Japan's policy towards China. Japan had already begun to violate the principle of the "open door" in regard to China.

There was war in the air between the two Pacific Powers. But the Nine Power Conference at Washington (1921) eased the situation. Japan returned to a saner mood. She abandoned her ambition of naval supremacy and adopted a ratio between her navy and those of Great Britain and the United States of 3 : 5 : 5. With regard to China she formally accepted the principle of the "open door."

For about ten years, from 1922 to 1930, Japan pursued a policy of peace. But the pursuance of this policy could not solve her problems. She found she must explore new lands and make new conquests. Manchuria was a land of infinite possibilities. It could not form an outlet for her surplus population, the winters were too severe for the Japanese to stand; but its virgin forests and pasture lands were capable of supplying the raw materials for Japanese industry: its mineral deposits could supply the power—the coal and iron and shale-oil which were so sadly lacking in Japan: and its agricultural belt would make up the deficiency in the Japanese food supply.

Manchuria becomes Manchukuo

Japan had not to wait long to conquer Manchuria. On September 18, 1931, a bomb exploded on the South Manchurian Railway. The explosion was taken by Japan as a signal for invading Manchuria. Without declaring war, without any diplomatic warning, the Japanese took possession of Mukden. At the time of this invasion of Mukden the Council of the League of Nations happened to be in session at Geneva. China appealed to the League against this act of aggression by Japan. The League ordered Japanese troops to withdraw. Japan replied by intensifying her campaign of conquest and within a year of the opening of hostilities every Chinese army in Manchuria was defeated and Japan declared that the three Eastern Provinces were now the independent State of Manchukuo. The new State had Japanese advisers in every department and the Japanese army for its military force; the deposed Manchu Emperor, Henry Pu-yi, who for the last ten years had lived under Japanese protection, was brought out of his retirement to become first President and later (in February 1934) Emperor of the New State.

Japan withdraws from the League of Nations

In the eyes of the Western Powers the Japanese took the place which the Bolsheviks had held since 1917 as the villains of the world's political play. The League of Nations appointed a Commission headed by Lord Lytton to report on the situation in the Far-East. The Commission reported that Japan's action was unjustified and unjustifiable. Japan retaliated by withdrawing from the League and by conquering Jehol and bringing Inner Manchuria under the Manchukuan rule and by occupying the strongholds which are the key to Peking.

Thus at one blow, says the writer of *The Post War World* to which we are obliged for a few quotations :

"Japan had swept away the whole house of cards which statesmen had been so laboriously constructing since 1918 as a barrier against war. By the League Covenant of 1919, Article 8, 'The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the

League? By the Nine-Power Treaty signed at Washington in 1922, 'The contracting powers, other than China agree to respect the sovereignty, the independence and the territorial and administrative integrity of China. To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable Government.' By the Briand-Kellogg pact signed at Paris in 1928, 'The High Contracting Parties agree that the settlement or solution of all disputes of conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.' Japan had violated the spirit of Covenant, Treaty and Pact. The task of devising a machinery to outlaw war must be begun all over again.'

Present Situation

Japan has successfully defied the whole world by quietly going ahead with her expansionist policy and paying no heed to previous commitments or to diplomatic protests and the situation at present is that Japan is free to do what she likes in the Far-East because the World Powers are too distraught by their own conflicts and economic problems to bother about what does not directly and immediately concern them. A Great Empire in the East is in process of coming into being, controlled by Japan and with the immense resources and population of China included in it. If China is absorbed into the Japanese Empire and there is no earthly reason why it should not be as there is evidently nothing to save it, then Japan's supremacy in the Pacific will be unquestioned and China will follow Manchuria in being closed to Western trade. But it may be doubted whether matters will even stop there. Japan is in a curious mood and nothing can describe it more fully and graphically than a speech made by General Araki the virtual dictator of Japan and its Minister of War in 1933. The General said :

"It is a big mistake to consider the Manchurian problem from a merely materialistic point of view and regard it simply as a question of rights, or interests or 'life line.' The trouble has arisen because the corrupt materialistic ideas of the Chinese people, imported from the West, have defiled the racial spirit and national morality of the Japanese to the firing-point. We Japanese are not afraid of blood, nor do we grudge

to lay down our lives for justice. It is the Imperial House that is the Centre of us. Herein lies the supreme virtue of the Imperial House. His Majesty is, *ipso facto*, Japanese morality, and to assist in promoting the prosperity of the Imperial House or the spread of Japanese morality is the basic principle of our existence. Lately, however, the burning national spirit has been on the wane, it has been going down steeply. Capitalists are engrossed with calculation and profits to the neglect of the welfare of society. Politicians run after party advantage, forgetful of the interest of the State. . . . It is a veritable measure of providence that the Manchurian trouble has arisen, it is an alarm-bell for the awakening of the Japanese people. If the nation is rekindled with the same great spirit in which the country was founded, the time will come when all the nations of the world will be made to look up to our Kodo. Kodo, the great ideal of the Japanese nation, is of such substance that it should be spread and expanded all over the world, and every impediment to it brushed aside—even by the sword."

Kodo* goes further than the assertion of the superiority of the Japanese race. It holds that Japan has a sacred mission in the East, a duty to save Eastern peoples from domination by the White races. By the Monroe Doctrine the United States had claimed to be the protector of the American peoples and European powers were forbidden to acquire new territories or political rights in that Continent. Japan now made the same claim in Asia.

"The countries of the Far East," said Araki, "are the objects of pressure on the part of the White races. But awakened Japan can no longer tolerate further tyranny and oppression at their hands. It is the duty of the Emperor's country to oppose with determination, the actions of any Power, however strong, if they are not in accord with Kodo. Do not worry about deficiency of strength or of material, everything depends on spirit. If anybody impedes the march of this country he should be beaten down ruthlessly and without giving any quarter. As for the Manchurian affair, does it not afford a capital opportunity for making known to the outer world what Japan and her true spirit and value is like and also a capital opportunity for all the people of Asia

*Kodo corresponds to Fascism.—Ed.

to exhibit the spirit and civilization of Asia as against the two groups of Europe and America?"

Ahmad's Prophecy fulfilled

Dear reader, this is a brief history of the rise of Japan into a great World-Power and the greatest in the East and of the annexation of Korea by Japan. More than 30 years ago a recluse who was hardly known beyond the confines of his own province and who being pre-occupied with more serious and weighty matters did not care for, nor had he the time and the desire to study the political changes that were taking place in his own country much less could he know or desired to know what problems were agitating the minds of the politicians and military leaders in Japan and Russia, in the early stages of the Russo-Japanese War of 1905, when not the most far-sighted and wide-awake politician in the West and the most optimistic Japanese General could even conceive of a victory of the semi-barbarous Japan over the the mighty hordes of the Tsar, prophesied that the war would result in a crushing victory of Japan over Russia and as the consequence of that victory Japan would emerge and be regarded as a Great Eastern Power and Korea would lose her independence and come under the political tutelage of Japan. That recluse, that holy man, that eastern Sage who spoke of the rise of a great Power in the East over the ashes of Korea and the humiliation of Russia, was Prophet Ahmad of Qadian, the Promised Deliverer of all Nations and the prophecy to which we refer we have quoted in the beginning of our article. The greatness of the prophecy did not lie in the fact that Prophet Ahmad predicted that a certain political happening would take place and it did take place as he foretold. What proves its divine origin and shows this prophecy to possess unusual significance and importance is the fact that it was made by a person who by nature and occupation and on account of his manifold and grave responsibilities and duties, was a complete stranger to politics, who naturally was absolutely in the dark as to whether there was any rivalry between Japan and Russia and that Korea was the bone of contention, who even if he had been a great student of world politics could not foresee a Japanese victory over Russia and the virtual

absorption of Korea by Japan and that as a result of this victory Japan would emerge as a Great Eastern Power. So wonderfully has this prophecy met its fulfilment that now whenever Japan is referred to in the speeches of great leaders of political thought in the West, it is spoken of as 'a Great Eastern Power.' Before the publication of this prophecy there was no such thing as 'an Eastern Power.' All the 'Powers' lay in the West. But after the publication of this prophecy not only a Great Power has arisen in the East in quite unforeseen and unusual circumstances but has remained 'a Great Eastern Power' and has been spoken of as such in spite of the fact that since then there have also come into being independent Powers in the East such as Afghanistan, Persia and even Turkey but they have never been regarded or referred to as 'Great Eastern Powers' because the Prophecy of Prophet Ahmad did not apply to them but to a Power which was to become great by defeating Russia and annexing Korea. The fulfilment of this prophecy could be dismissed as a chance happening if Prophet Ahmad had not made other as great, even greater, prophecies about important political occurrences and changes, many of which have already been fulfilled in circumstances which have left most unbelieving and agnostic people amazed and bewildered. He foretold the fall of the Kachar dynasty in Persia and the cancellation of the Partition of Bengal in 1906. He prophesied about the coming of a great war in which the Tsar of Russia was to lose his crown, throne and life. He predicted that Turkey would also be defeated in that war but would retrieve her defeat and come into her own immediately afterwards. He foretold the elevation of King Nadir Shah to the throne of Afghanistan and his tragic and untimely death. He prophesied about the economic blizzard which overtook the world in 1930 and has not yet visibly abated, about the breaking-out of plague and influenza and prophesied about the occurrence of dreadful and devastating earthquakes in all parts of the world. We make bold to say that not a single happening that has left its permanent and abiding imprint on the affairs of nations and was not of transient and temporary significance, has occurred during the last 30 or more years about which a

mention is not to be found in Ahmad's revelations. It is in this fact that the greatness of the prophecy about the rise of Japan to be a great Eastern Power lies. If there is a meaning in the creation of the Universe and a purpose in the life of man and if there is a God Who controls the Universe and in His great Beneficence and Mercy provides as much and as well for the spiritual needs of man as He does for his physical needs and if He has been sending His Prophets and Messengers in the past to meet and fulfil man's spiritual needs and those Messengers and Prophets have been showing signs and making prophecies to strengthen men's belief in God, then certainly and without the least vestige of doubt God raised Prophet Ahmad for the spiritual and moral regeneration of mankind and he made prophecies about great happenings in the world, many of which have already met their fulfilment and many await fulfilment, the prophecy about the rise of Japan as a great World-Power being one of them.

We most earnestly appeal to those who happen to read this article but who never before had the time or felt the inclination, to think over the significance of Ahmad's claims and the object of his Advent, to give this matter of colossal seriousness their most profound consideration. Prophets of God do not come every day. Blessed indeed are those who give attentive ears to their Call and accept them before it is too late.

WHY CRUCIFIXION ?

(BY MR. MUHAMMAD HUSSAIN, B. COM.)

Notwithstanding its classifications as political, economic, social and religious, history is in the main a record of the activities of man. These classifications are not like water-tight compartments, but are as cells of an organism which act and react upon each other. They all converge exactly at the place where they appear to diverge. Besides this fundamental unity, history has another outstanding characteristic of easy interpretability in any and every way. Historical facts like statistical figures can be made to mean anything. It was this feature which enabled Karl Marx to apprise the world of economic interpretation of history and declare Communism as an inevitable stage in the economic evolution. Evolution being the law of life, the big stream of history fed by its various tributaries, seems to flow from the time when Adam delved and Eve span, down to these days. In short it rises from eternity and will end in eternity.

Belief in Spirits

In this article, an attempt will be made to bring into sharp relief an evolutionary development in the systems of sacrifices and the belief in their efficacy. From the beginning of the world human life has been haunted by hunger and want of every kind—disease, vice, crime and death. It was inevitable that the primitive man should have asked himself "why do I suffer?" This question forms the foundation-stone of the soaring structure of dark beliefs and curious rituals. The inquisitive mind then consoled itself by a belief in the existence of spirits both malign and benign, which bring pain and pleasure in his life. Even death was not regarded as a natural phenomenon, but was always attributed to the vindictiveness of some indignant and revengeful spirit.

Early forms of sacrifices

In his desperate quest for salvation, the primitive man invented an elaborate system of sacrifices which, he believed,

would propitiate angry spirits and win their regard and goodwill. It was done in the belief that the invisible spirits ate the spiritual counterpart of the things offered to them. Modern research has revealed to us that the earliest idea of sacrifice was that of a common meal partaken of by the God and his worshippers together. Animal was brought and killed on the altar, then a sense of consolation would suffuse the mind of the devotee. It was believed that God communed and partook of the meals. As Arabs believe that if they have eaten even with an enemy, they feel held in bonds of amity, so it was held by our early ancestors that when once the gods broke bread with them it was a sacrament by which they were equally bound to friendship and protection. This was the embryonic stage of the system of sacrifices and oblations which after centuries of evolution found its highest and noblest perfection in the act of Abraham sacrificing his son.

Time wrought a change and instead of meals gifts came to be offered to win the favours of the invisible spirits. Then there came into vogue not only a gift but a sacrificial idea and the people began to feel that the more valuable the victim the greater the control over the unseen beings. These feelings were the beginning of the human sacrifice. It did not originate in human cruelty, but in his flaming desire to establish communion with the gods and bask in the sunshine of their smiles and favours. Tennyson has drawn an apt picture in his poem "The Victim," which illustrates the desire of a king to part with the dearest and nearest. The choice is left to the priest who concludes that the king loves his wife best and when the choice is made, she is sacrificed as the highest act of piety.

Birth of sacrificial idea

The evolution did not end with ordinary men. Its further developments are simply blood-curdling, because the Elect of God were driven into shambles for the consummation of some bloody ritual. The sacrifice of Prometheus in Greece, Osiris in Egypt and Krishna and Vishnu in India are examples which show that even divines and sub-divines could not escape the violent sweep of the sacrificial idea. Perhaps some stickler for

hard facts might spurn the foregoing examples as legendry and devoid of historicity. But who dare deny that the whole Christendom believes that Jesus Christ died on the Cross to redeem the sinful souls and lighten the burden of mankind.

As many theories have sprung from his supposed 'ignominious end' on the Cross, it would not be amiss to write briefly of what led Jesus to court death on the Cross. A Prophet as he was, he set up a relentless crusade against Synagogues and the Sadducees and all that they stood for. His matter-of-fact advent coupled with his human personality innocent of panopoly of divinity sadly disillusioned the Jews who were athrill with romantic hopes of a Messiah descending in clouds and bringing in his wake a millennium. Thus disappointed, they would have none of him. They set their face against him. They did not say "Hail to thee" but cried, "Away with him". After a life of trials and tribulations he fell into the hands of his enemy. He was brought to Calvary where he was hung on the Cross. His own followers were a fickle lot. No euphemistic account of their behaviour can show them in a favourable light. Their minds began to be assailed with doubts and apprehensions. Two of them who were on their way to Emmaus are reported to have said, "we trusted that this had been he who was to have redeemed Israel. But that trust is now broken and destroyed."

Theories about Crucifixion

Religious indifferentism prevailed among the rank and file of the Christians. They felt crest-fallen. The seed of love which Jesus had sown in the hearts of his followers lay dormant for sometime. But it was not to die. There came a time when it sprouted. The latent love burst forth into cascades of new beliefs and theories which sought to cover the supposed ignominy of his end and trick him out as a super-man. Wish being father to thought, they conceived an idea that the Lord would visit the world again and pilot his mission to the sunny shores of success. This self-coined belief tickled their messianic hopes and sprinkled balm on their lacerated hearts. The New Testament which has suffered a lot of incisions and mutilations

att he hands of Jesus' apostles, is all on the tip-toe of expectation for the second advent of "Our Lord." The noble task which had been cut short by the Crucifixion would be fulfilled in his second advent. But why he came to so ignoble an end continued to harass their minds. They were at a loss to put a gloss over the ignominy of his death on the Cross. Their brains were in travail. Relief came when old-world paganism swept over their thoughts and the idea that he was a sacrificial victim, possessed their souls. He, they laid a flattering unction to their souls, was head and shoulder above other victims and martyrs who courted death for the sake of mankind. He was a divinely appointed victim. He suffered and died—not lived and taught, to save the world.

This new-fangled faith let loose a flood of theories which sought to show the Crucifixion in the most advantageous light. For centuries it was held that Jesus was the price that God paid to the Devil who had usurped all divine powers and had become a paramount ruler. God handed over Jesus to the Devil to pacify his vindictiveness and vengeance, in order to redeem those millions of souls who were in his infernal keeping.

Then another belief held the field. It was that God was angry with mankind on account of the sin and fall of Adam, and according to His inexorable law of justice He must visit the sins of fathers upon their sons. It was a heathenish idea which proved that Adam's 'transgression' had tainted and corrupted all mankind. Dr. W.G.T. Shed, sometime back, gave a sermon whose title "Sin a Nature and that Nature Guilt" in a nutshell contains the theory that a babe is by nature guilty and worthy of hell-fire. In order to free mankind from the incubus of His justice untempered by mercy, God made Jesus to die a vicarious death.

Then about the 10th century Anselm adumbrated another theory in supersession of the two mentioned above. The author of the theory maintained that the death of Jesus was neither a price to the Devil nor a device to appease the rage of God against mankind. Jesus, he believed, died to meet the exigency of the divine government. God wanted to show His

mercy, which he could not unless somebody suffered vicariously. Thus He Himself raised Jesus and led him to the Cross, just to enable Him to forgive mankind. This is sometime known as Governmental Theory.

There was another theory—that Christ met death on the Cross and went to hell to undergo all the torture which all the souls would have suffered till eternity. It was held that he who reposed faith in this theory would enter Heaven. This is known as Substitutional Theory.

Last of all came a doctrine that Jesus suffered and died to manifest the love of God and to teach men how much God loved them and how ready He was to forgive.

Parable of Prodigal Son

A nodding acquaintance with the original teachings of Jesus would expose the futility of all these theories. They all are aftermaths and mere figments of the imagination of theologians whose fickle fancy set up some "wind-mills" to fight which they forged these theories as weapons. They are miles away from the sayings and doings of the Prophet of Nazareth. This divorce alone is sufficient to knock these theories on the head. Jesus sums up his attitude once for all in the marvellous parable of the Prodigal Son. He did not conjure up God burning with rage Who need be pacified by some vicarious blood. He did not maintain that there was any gulf between the Creator and the Creation which some sacrificial victim must court martyrdom to bridge. He had no notion of any devil lurking in the background to be paid his exorbitant price. His whole life was a thrilling sermon on the fatherhood of God and the brotherhood of man. The Father was full of love and affection and yearned for His sons, more especially for the erratic ones. When a son says "I must enter my father's house" the father never says, "well, where is the price to appease my wrath." The father is overwhelmed with affection and flings open his doors. His joy on his son's return is not a whit less because the son was prodigal. The repentance of a prodigal son stirs his hearts to its inmost depths. He folds him to

his heaving bosom and says, "He was lost but now that I have found him, I must kill a fatted calf." God loves His sons far more affectionately than an earthly father does. The gates of Heaven are thrown open to the erring souls. The parable of the Prodigal Son had no other purpose but to describe the love of God for His sinful creatures. Those who believe in Crucifixion theories belie it and caricature Jesus and parody his teachings. He does not demand any price for His encompassing mercy. He gives it for the asking. Moreover, He is Omnipotent and All-powerful. He needs no subterfuges to forgive souls crying for mercy.

TRUE PERSEVERANCE

The highest degree of perseverance is called forth when adversities encompass a man all round, when he is threatened with loss of life, property and honour in the path of God and whatever is consoling and comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time, it is when man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and sufferings a man must show firmness, not swerve from the line, hold in through fire and water, be willing to suffer every disgrace, wait for no help or support not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales.

—*The Promised Messiah.*

AN APPRECIATION OF THE PROPHET

In the moral life of his countrymen he effected a remarkable reform. He abolished drunkenness and gambling, vices to which the Arabs had been specially addicted. He abolished the practice of infanticide, and also succeeded in rendering its memory detestable. It is said that Omar, the fierce apostle of Islam; shed but one tear in his life, and that was when he remembered how, in the Days of Darkness, his child had beat the dust off his beard with his little hand as he was laying her in the grave. Polygamy and slavery he did not prohibit; but whatever laws he made respecting women and slaves were made with the view to improving their condition. He removed that facility of divorce by means of which an Arab could at any time repudiate his wife: he enacted that no Muslim should be made a slave, that the children of a slave girl by her master should be free. Instead of repining that Mahomed did no more, we have reason to be astonished that he did so much. His career is the best example that can be given of the influence of the individual in human history. That single man created the glory of his nation and spread his language over half the earth. The words which he preached to jeering crowds twelve hundred years ago are now being studied by scholars or by devotees in London and Paris and Berlin; in Mecca, where he laboured, in Medina, where he died; in Constantinople, in Cairo, in Fez, in Timbuctoo, in Jerusalem, in Damascus, in Basra, in Baghdad, in Bokhara, in Kabul, in Calcutta, in Peking; in the Steppes of Central Asia, in the islands of the Indian Archipelago, in lands which are as yet unmarked upon our maps, in the oases of thirsty deserts, in obscure villages situated by unknown streams. It was Mahomed who did all this; for he uttered* the book which carried the language; and he prepared the army which carried the book. His disciples and successors were not mad fanatics but resolute and sagacious men, who made shrewd friendship with the mal-content Christians among the Greeks and with the persecuted Jews in Spain, and who in a few years created an empire which extended from the Pyrenees to the Hindoo Koosh.

— *The Martyrdom of Man.*

* Mr. Winwood Reade, the author of *The Martyrdom of Man*, from which we have taken the above quotation was a confirmed and aggressive atheist. He could not therefore be expected to regard the Holy Quran as the word of God.—Ed.

THE COLOUR PROBLEM

In its relation to Islam and Muslims

There is no problem, the solution of which is more urgently needed, if the world peace is to be secured, than that of the conflict of colour. Already, in the Italo-Ethiopian conflict, we see the possibilities of a world war of colour, which may yet involve the White and the Coloured races in a deadly conflict, the only end of which can be the victory of the one and the destruction and elimination of the other. There is hardly any phase of international relations which is not touched by or does not touch this colour question. If disarmament has been a failure, is it not legitimate to say that this is in large measure due to the refusal of the United States Government to accept the legitimate demand for naval parity, as an obvious condition precedent to disarmament, by Japan? If the League of Nations has proved a failure, is this not largely due to the fact that Japan regards League interference in Far Eastern Affairs as in large measure prompted by the United States of America which, while maintaining the Monroe doctrine of supremacy in the Western hemisphere, cannot tolerate the enforcement of a similar principle in the Far East? If finally, the authority of the League of Nations as an instrument for the preservation of peace and the prevention of war has broken down, is it not largely because the League has come to be looked upon as a body designed for the protection of the white races as against the black, brown and yellow? The League of course has long ceased to be a body that counts anywhere, though no doubt there are still sentimentalists and humbugs who prefer to believe in its authority. That the possibility of a war in the world is grave, cannot on the other hand be denied. It would be wrong to suppose that the situation that has arisen has been created by Mussolini or by the Italians. In justifying his colonial policy, *Il Duce* in a recent public utterance compared himself to the great British and French Empire builders and colonisers, and indeed it would be difficult to find

any difference between the attitude of the Italians and that of other European countries towards the coloured races.

Colour Prejudice

We are not so much concerned in the present article with the question of the conquest of Asiatic and African countries by European powers, as with the treatment accorded to the so-called coloured races by the Europeans. When Signor Mussolini spoke contemptuously of "black and savage races" bringing their grievances before the tribunal of the League of Nations, he was doing no more than reflecting the attitude which the white races have for generations, advisedly we do not say for centuries, adopted towards the non-white peoples of the world. That powerful races like the British and the French should have conquered other countries was a legitimate consequence of their need for colonial expansion and the power they had to fill this need at the expense of others. The British took from the French Canada, where in certain provinces the bulk of the population is of French descent, but there never has been any question of the French Canadians of Quebec and Montreal provinces being treated as an inferior race. The British took South Africa from the Boers, a race of mixed Dutch descent, but there never has been any question of the British treating the Afrikanders as an inferior race. Instances of this might be multiplied; but we content ourselves with citing these cases, before going on to make our point, which is concerned with the treatment accorded to the coloured races by the Whites, and particularly by those which style themselves Nordic. A theory has arisen, started by the British in order to defend their attitude towards the natives of their Asiatic and African dependencies, and elaborated by the Americans, and which is that the coloured races are by nature, morally, mentally and physically inferior to the whites. This theory is known as the colour bar, and its enforcement in practice may yet precipitate another world war.

The Colour Problem

Up to two hundred or even a hundred years ago there was no such thing as a colour problem; but in recent years, and

particularly among what are called the Nordic races, there has arisen the theory that the domination of the world is for the whites, subjection is for the coloured races. It is on the basis of this theory of the inferiority of the coloured races that the immigration laws of the United States of America and the dominions and colonies of Britain are based; the tendency of these laws being to close those all avenues of immigration to coloured people. In this way, practically all the British Colonies and Dominions have been closed to Indian immigration. Similarly America and Australia are closed to Japanese immigration. Now both India and Japan need room for the emigration of their surplus population. Japan needs it very urgently. Her recent conquests in Manchuria and Mongolia and even in China proper do not provide a field for emigration since climatically and otherwise they are not suitable for Japanese colonisation. The Japanese want room in countries suitable for colonisation by men and women of their race; and in this land hunger lie very dangerous possibilities. Similarly, the people of India, debarred from emigration to almost every British possession overseas, and denied the most elementary human rights even in countries where they are domiciled, are discontented. In this position lie dangerous possibilities.

The "colour bar" in its present form is in reality a product of the last fifty years and is confined to what the American sociologists call the "Nordic" races, the races which are of Anglo-Saxon origin. Amongst the Latins, prejudice against coloured people as such is practically non-existent, and though, as we have seen, they have a colonial problem, it is political, not racial. Thus, though the administration of the French colonies and dependencies in Africa and Asia is really less liberal than that of the British possessions, the relations between rulers and ruled are less tinged with bitterness. In Paris, brown Arabs and black Senegalese are received as hospitably as white citizens of France, and there is no sort of discrimination against them, such as in recent years has developed in Britain in regard to Indian residents. In regard to the British, to do justice to them, it must be remembered that this discrimination against Indians in England did not exist until very recent times. A

quarter of a century ago, Indian students were as freely welcomed at English educational institutions and in English society as young Englishmen of the same class, and even now this prejudice is almost entirely confined to the middle and upper classes, not having permeated to the lower orders.

The Problem Analysed

In an admirable monograph on the subject, entitled *National Characteristics*, Dr. Karl Peters, a German who held a mathematical chair at the London University, drew attention to this phenomenon, pointing out that the English lower classes were so entirely free of prejudice against coloured people that they freely contracted marital and even extra-marital sexual relations with them, and this phenomenon is still observed amongst lower class Englishmen who settle in tropical countries. From their position, the inference would seem to lie that race prejudice is a political rather than a biological phenomenon; but most Anglo-Saxon writers on the subject take a contrary view, holding in fact that colour prejudice is a defensive characteristic, automatically adopted by the white races which come in contact with coloured peoples, to prevent the former from eventually being swamped by the latter. In a very interesting book, entitled *A National Forecast*, Dr. Charles Pearson, a Fellow of Oriel College, Oxford, who for some time held the sociological chair in one of the Australian universities, expressed the opinion that eventually the white races must come to be confined to the relatively small temperate zone, while the occupation and government of the tropical countries would revert to the Asiatic and African races, who, thus controlling the world production of food-stuffs, would come eventually to dominate the world.

The Economic Aspect

This view is combated by Dr. Inge, the Dean of St. Paul's in a series of articles written some time ago, in which he denounced the selfish policy of exclusion of Asiatics, pursued by the United States of America and most of the British Dominions in the interests of white labour, and with the primary object of maintaining a high standard of wages. The writers of the "Nordic" school of sociology, like Mr. Lothrop Stoddard in his

Rising Tide of Colour, hold the contrary view that, unless the white races pursue a policy of Asiatic exclusion, they must eventually be driven out of Africa and Asia, and perhaps eventually forced back into Europe. To us it seems that there is little ground for believing that race prejudice is a biological phenomenon. It is a political idea inspired by political and economic motives, having for its object the domination of the coloured races by the whites. It is this idea that inspires the "native policy" of the Afrikaner Party in South Africa; it is this idea that inspires Asiatic exclusion; and it is this idea that must eventually precipitate that clash of colour of which writers like Mr. Lothrop Stoddard are so much afraid. But, since the white races are enormously out-numbered by the coloured races, which in spite of all obstacles are progressing rapidly in the arts which have placed the white races in a dominant position, it follows assuredly that a policy of exclusion can no more turn the rising tide of colour than could the traditional chair of the Danish King Knut prevent the waves from surrounding it. The policy of exclusion inspired by the "Nordic" theories of sociology is steadily arousing amongst the coloured races a hatred of the whites that must eventually engulf the latter unless it is assuaged. And the way to assuage it is not assuredly to apply the irritant of race prejudice, but the solvent of Islamic brotherhood. Where Islam prevails, race prejudice is conspicuous by its absence, as may be seen from the example of the dominion of Turks, a white race, over the Arabs and the Egyptians in the past.

Islam the Solvent

Alone among the religious and social systems of the world, Islam, from the day of its foundation, has stood for liberty, equality and the brotherhood of man. Under Islam, all men are free, all men are equal, all men are brothers; and, uniquely, not only is this a pious theory, but it is so far practised that amongst Muslims alone, among the races of the world, every man regards his fellow as a brother and an equal. We have said that this Islamic doctrine of brotherhood is more than a pious theory, it is a stark fact that is evident in every detail of Muslim life and history, and nowhere more so than in the

political history of the Muslim Empires of the past, when Muslims have conquered races alien to them and governed them with justice, equity, and, what is more than either, in complete fraternity. The Arabs conquered a considerable portion of South-Western Europe; they neither found nor created a "native problem" in Spain. The Osmanli Turks conquered Europe and still hold a portion of it; but never have they treated their subjects as for example the Negroes of Africa are treated by the whites. The Chagatai Turks, more commonly if less correctly, called the Mughals, founded an Empire in India which lasted for three hundred years. Whatever difficulties they had to contend with they were embarrassed by no "native problem." In more recent years the descendants of the Osmanli Turks have conquered and ruled successfully over Egypt and large portions of Arabia; but in either case the conquerors identified themselves with the subject population to such an extent that they were soon regarded as friends and nationals, not as strangers and conquerors. In the whole history of the Turkish occupation of Egypt, although the Turks were a white, the Egyptians a coloured race, there was never any political discrimination against the latter. In Africa the Arabs have conquered and set up dynasties in large areas, others they have colonized, yet others they penetrated commercially. But wherever they have gone, they have been missionaries of civilization, and the native population have been vastly benefited by the coming of the Muslims, whether the latter came as conquerors, as settlers, or as traders. In Africa, it is possible amongst neighbouring tribes of the same ethnic origin, to perceive the enormous advance of those who have adopted Islam over those who have not; the former have become almost indistinguishable from their conquerors, the latter remain naked savages. It may be claimed that Christianity has also been a civilizing influence among the natives of Africa: it may have been so to a limited extent, though the evidences are that those who embrace Christianity very soon relapse into an even more degraded form of paganism; but this is certain, that the white Christians themselves do not regard their black converts as worthy of equal or even

of human treatment. This essentially is the difference between Christianity and Islam : that the latter is based on the brotherhood of man, while the former is based on the superiority of the whites to all other races.

Civilizing Influence

In Islam, as we have said, lies the only solution of this problem of colour. Islam has been from its earliest origin, a great conquering and colonising power ; to this day Muslims hold sway over African and Asiatic races all over the world ; but nowhere does any perverted sense of race superiority make them treat the native races as their inferiors. Nowhere more than in Africa is the civilizing influence of Islam so evident. While the Christian missionaries have, in spite of governmental aid and encouragement, been able to make little impression on the barbarism of the aboriginal Negroes, Islam has claimed large sections of the African tribes, and what is more, has in a very short time proved so strong a civilizing influence that there can be little comparison between the Pagan tribes and tribes like Hausa who have adopted Islam. All over Africa, the tribes who have embraced Islam have, in a very short period of time, made such great strides in civilization as to be hardly identifiable from their non-Muslim kinsmen. Of course this tendency is not confined to Africa ; all over the world where a Muslim population lives side by side with non-Muslims, the superior civilization of the former is evident. But, what is important is that this superior civilization has never led Muslims to assume an attitude of superiority, or to place a racial or colour bar between themselves and the aboriginal inhabitants of the countries they have occupied. Under Islam, all men are brothers, the slave is the equal of the king ; and it is perhaps this democratic equality of Islam which has strengthened the civilizing force of Islam.

No Colour Bar

These two qualities of Islam, its essential democracy and its civilizing influence make it a factor in the social evolution of

the world which cannot be ignored in dealing with that most vexed of problems, the colour bar. There is perhaps no problem more urgently important in world politics than that of the colour question, which threatens to be the rock on which some day the peace of the world will split. The colour problem is a comparatively new one. Until a couple of hundred years ago, no European race thought of asserting the essential superiorities of the White over the coloured races. If anything it was the other way about, since in those days peoples like the Chinese and the Japanese were apt to look with lofty contempt on the white barbarians.

THE UNIQUE TEACHER

So ended a life consecrated from first to last, to the service of God and humanity. Is there another to be compared to his, with all its trials and temptations? Is there another which has stood the fire of the world, and come out so unscathed? The humble preacher has risen to be the ruler of Arabia, the equal of Chosroes and of Cæsar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stern devotion to duty which had won him the title of *al-Amin*, combined with a severe sense of self-examination, are ever the distinguishing traits of his character.

—*The Spirit of Islam.*

HINDUISM BEFORE AND AFTER ISLAM

[BY MR. A. F. KHAN CHOUDHURY, B.A., B. T.]

One of the questions that is now agitating the minds of the Hindu leaders is, what will be the fate of Hinduism in future? Will it not be swamped by the rising avalanche of Islam or Christianity? The cry has been raised from one corner of India to the other that Hinduism is in danger and societies and associations have come into being to save it from decay, disintegration and complete annihilation. The protagonists of the Hindu Mahasabha consider the Shuddhi and Sanghtan Movements as a challenge to Islam. The object of the present article is to examine the pros and cons of this question and to show whether Hinduism can at all be a rival to Islam, and to arrive at some definite conclusion.

What is Hinduism? Who founded the faith and when was it first established? No definite answer can be given to these queries as there is no cut and dry formula of faith in Hinduism, no definite code of morals, so much so that it has often been regarded as an elastic faith, sometimes a mere philosophy adapting itself to the changes in the ideas and manners of its followers. The only definition that has been found convenient to use for Hinduism by the protagonists of the Hindu Mahasabha is, that all faiths that are born in India and respect and venerate the cow come within the orbit of Hinduism. This faith arose in India in hoary antiquity when the Aryans came to India and since then it continued to grow and expand, until it was given its present form by Sri Krishna of Brindaban who gave it a religious garb. He was followed by countless Hindu reformers who interpreted this faith according to the changing conditions of time. Leaving aside the dogmatic side of the question, I shall try to depict Hinduism as it existed in the pre-Islamic period.

Monotheism was then almost unknown and countless deities had taken the place of the one Supreme Being. Image-

worship was widely prevalent and the '*Puja*' or worship of different gods and goddesses was performed with great pomp and grandeur. God as the Lord of the Universe, was not known and peoples inhabiting lands other than India were regarded as outside the pale of God's dominion and as such were looked down upon as '*Maleech*' or unclean. In the words of Ibn Batuta, "Indians believe that there is no country like theirs, no religion like theirs, no culture and civilization like theirs and that they are God's chosen people upon earth." It was inconceivable for an Aryan to believe that God could raise His messengers even in countries other than India. The theories of incarnation and of the transmigration of souls were fondly cherished and considered to be the soul of the teachings and tenets of Hinduism. Conversion to Hinduism of the people of other faiths was unheard of and cow was held in high esteem. No respect was shown to the prophets of other religions and it was considered to be an act of merit to desecrate the churches of other faiths.

Social Condition

Regarding the social condition of the Hindus mention might be made of the tyranny of the castes and the condition of the lower class Hindus who were considered to be hardly better than animals. Their condition was degraded in the extreme. Inter-caste marriage and inter-caste dining were unheard of and untouchability reigned supreme. Priestcraft was in the ascendent and it was a terrible sin to protest against the high-handedness of the twice-born. Their word was supposed to be gospel truth. Seclusion of women had its full play and their condition was despicable. Their presence was considered as a curse and they had no share in the property left by their parents. Polygamy was universal, specially among the '*Kulin*' Brahmins and it was regarded as a credit to have at a time one or two hundred wives. Polyandry was practised in certain parts of India and it was an act of virtue to perform the rite of '*Sati*' (burning of widows on the funeral pyres of their husbands). Houses of ill-fame were maintained in important towns of India, and homicide at the altar of gods and goddesses and infanticide were the order of the day.

Intellectual Condition

The intellectual condition of the Hindus of the time was by no means very high. It is true that there were universities in certain parts of India but they were few and far between. Education was aristocratic in character and was accessible only to the members of the twice born caste. It was regarded as a 'forbidden fruit' for the members of the Depressed Classes and curriculum and the method of instruction were highly unscientific in character. History was excluded from the syllabus and too much stress was laid upon Grammar and Philosophy.

Political Condition

It may be true that oligarchy (confused with democracy) existed in some parts of India, but democracy based upon popular franchise was absolutely unheard of. The vast majority of the Depressed Class people could claim no share in the administration of the country and were treated like "dumb, driven cattle." Laws were framed for the benefit of the higher castes only (*Vide* the Institutes of Manu). Terrorism and secret societies were not quite unknown and these were very active during the days of Buddhist ascendancy. Loyalty to the crown was recognized to be an excellent virtue, but only to a Hindu king, otherwise sedition was not uncommon. It was more or less a class-rule, rather than the rule of the people, by the people, for the people.

Economic Condition

The mode of living was very simple but the law of inheritance was thoroughly unequitable, unjust and unfair. Daughters and married sisters could claim no share in the legacy of parents and brothers. Beggary was widespread and it was considered to be an act of virtue to give something in charity, often indiscriminately. Naturally manual labour was shunned and mass-production was quite unknown.

Such was the condition of the Hindus at the time when Islam came into India and like the magic wand of the magician brought about a complete transformation, quite unique and unprecedented in the annals of India. From a desert, India became at once like a rich oasis, smiling in life and plenty, almost

undreamed of in bygone days. We shall presently see what changes it wrought in India and how it influenced the life and faith of the people.

Religious Influence

Islam gave the inhabitants of India a new vision, a new outlook on life. It taught the unalloyed unity of God. It also taught that God was not only the God of one race or tribe but He was the Lord of the whole Universe, the God of all races and nations, of the Black, White and Brown, the God equally of Europe, Africa and Asia. Islam repudiated the theory of incarnation and the principle of the transmigration of souls, as such theories are at variance with God's attributes of Majesty and Forgiveness. Islam taught that God was not partial to any nation or tribe and that He raised His messengers in every country and among every nation and that the Muslims should accept them all as true. It enjoined upon its followers to invite others to the path of virtue and truth and thus showed its catholicity, broad-mindedness and charity. It further inculcated that Muslims should defend, if necessary, at the cost of their lives, the places of worship belonging to other faiths and thus opened the door of mutual love and understanding among the followers of different faiths.

The noble teachings of Islam profoundly influenced the Hindu society, widened its outlook and gave it a new vision of life. Several Hindu reformers were born both during the Pathan rule and the regime of the British, who interpreted Vedas in the light of the teachings of Islam, taught the unity of God, exhorted their followers to abandon idolatry and represented God not as the Lord of India only, but equally the Lord of the whole Universe, of all nations and races and tried to impress upon their people the brotherhood of the entire Hindu community if not the brotherhood of the whole of mankind. Some sects of Hinduism, *viz.*, Arya and Brahmoo Samajes, gave Hinduism a missionary colour and began to propagate their faith even outside India. Some even repudiated the theory of incarnation and transmigration. The sympathy of the Hindus has become widened as a result of the impacts of the teachings of Islam on Hinduism and they have begun to include reformers such as

Buddha and Mahavira if not the Founders of non-Indian religions in the category of *Avatars* and to look upon the churches of their followers as objects of veneration.

Social Influence

Islam taught the brotherhood of man in its broadest and widest sense and laid down that all men are the children of the one God and that no person should or could claim superiority over another on account of his birth, descent or pedigree. It is the aristocracy of intellect that Islam recognises and not the aristocracy of blood, birth or nationality, which are matters of pure accident. There is no caste system in Islam, and even the blackest negro is entitled to marry and dine with the proudest descendant of the Prophet and can rise to the highest pinnacles of social eminence. Islam has encouraged globe-trotting and circumnavigation. The Holy tradition has it, "Seek knowledge even unto China," *i.e.*, Muslims should go to the remotest corners of the globe in pursuit of knowledge. In another place the Holy Quran says, "Travel over the earth and see how We have dealt with the iniquitous and misguided people." Islam is the only faith which has vindicated the rights and privileges of women, and has entitled them to a share in the property not only of their fathers but also of their deceased husbands and in some cases their deceased brothers. Such slogans in Islam as, "The best among you is he who is best to his wife," "Paradise lies at the feet of the mother," "He who has two or three daughters and he schools them properly, the fire of hell is forbidden unto him," are indeed worthy to be written in letters of gold. It is true that Islam has approved of polygamy and divorce, but these are allowed only in exceptional cases. Widow-marriage it has ordained and encouraged; the wives of the Prophet being mostly widows, and infanticide and man-slaughter at the altar of deities, are held to be culpable homicides amounting to murder and liable to be punished as such. It has emphatically condemned monasticism. Last of all Islam has refused to recognise the supremacy of the priest and regards every Muslim a priest and enjoins upon him to preach and propagate his religion.

These principles and tenets the Hindu religious reformers and leaders of social thought have tried to incorporate in their teachings. In fact Arya Samaj and Brahmoo Samaj are the product of Islam's impact on Hinduism. Islam has left its permanent imprint on Hinduism; in some respects it has changed it out of all recognition.

JAPAN AND ISLAM

(To the Editor, the "Review of Religions.")

Sir, A country which presents a great field for Islamic Missionary efforts is Japan, the most progressive, the strongest of Eastern nations; for I believe that there, more than in almost any other country, organised religious propaganda would be successful. There is much in the traditions of Islam, which would appeal most forcibly to the brave and chivalrous Japanese, while the simple rationalism of Islamic theology would commend itself to a nation so eminently practical. The Japanese are an adaptable race, who in the course of a brief half-century have proved their ability to absorb all that is best in Western civilisation; while on the other hand it is noteworthy that in spite of the strenuous efforts of Christian Missionaries the Japanese as a nation have rejected the religion of the West.

It is generally believed in foreign countries that Buddhism is the main religion of Japan, but nothing could be farther from the truth. The Japanese masses, it is true, pay nominal homage to the memory of the Buddha, but the bulk of them know very little about the tenets of that faith, and indeed regard the Buddha as a foreign deity as is suggested by one of their names for him—Osaka Sama (the Black Lord). The masses pay their devotions to a number of small deities of an animistic character, such as Dic'oq San (the god of good luck), Evis San (the fisher god) and so on, but these local deities are not taken seriously by educated people, most of whom are agnostics. As for the religion of the Sumurai (fighting caste) and the hereditary nobility, this system which is called "Shinto," is more a code of piety and chivalry than a religion, and indeed there is little that is incompatible with the tenets of Islam in the chivalrous code of Shinto. Shinto, of course, has a theology and a cosmogony of its own, but no one takes this very seriously.

The field would thus be clear for Muslim Missionary endeavour, and the Japanese mentality which is essentially

religious in the best sense of the word, would, I believe, prove fertile soil. The Government is and always has been tolerant in religious matters, and so far from meeting with opposition, a well-organised Muslim Mission would probably meet with the most sympathetic treatment from the Imperial authorities.

There are, of course, Indian Muslims in Japan, chiefly engaged in trade, and some of them hailing from the Punjab, and there are mosques in Osaka and Kobe—a very fine one was built last year. So a Muslim Mission if sent to Japan would have a good basis for its operations.

Yours Sincerely,

ONE WHO KNOWS JAPAN.

[Our correspondent will be glad to know that an Ahmadi Missionary has already been sent to Japan.—*Ed*]

ADDRESS OF WELCOME TO SIR ZAFRULLAH KHAN

The following Address of Welcome was presented to The Hon'ble Sir Chaudhri Zafrullah Khan, Member, Executive Council of the Governor-General of India, by the Anjuman Ahmadiyya Satankulam, (Trivandrum), on 6th August, 1935.

HONoured SIR,

On behalf of the Anjuman Ahmadiyya of Satankulam may we approach you, sir, a great and distinguished leader of the Ahmadiyya community with a warm welcome on this your first visit to Southern India, at Trivandrum.

Having heard of your deep piety and great attainments, we have been cherishing an intense desire to have a *darshan* of you. Hence we have taken the liberty of coming to this place to offer you our respectful homage and welcome. We thank you, sir, for having graciously condescended to receive us, in the midst of your multifarious official duties.

May the Almighty Allah shower His choicest blessings on you and endow you with long life and prosperity.

NOTES AND COMMENTS

Co-Education and Free-Mixing

Mr. John Peters has written a beautiful article in *Amrit Bazar Patrika* on the above subject. We have always advocated and supported the views Mr. Peters has expressed in his article. Being the views of an educated and cultured Englishman special significance attaches to them. We have always held that unthinking, blind and thoughtless imitation of all Western things, instead of benefiting the Indians who in many ways differ from the Western people is calculated to do them grave harm. Mr. John Peters says :

I do not understand why a section of the people in India especially in Bengal, is eager for co-education. They want to educate their daughters and sisters but I do not know if co-education has any advantages over the system of education as imparted at present. Is it simply a craze for a new departure? The present system in my opinion, helps to maintain the pristine purity of Indian womanhood. Why try to copy the West blindly? The East is East and the West is West, the twain shall never meet. While writing this, the Poet, I am sure, did not want to cast any aspersions on the East nor did he say it in a spirit of derision. What he meant was that the East has its own culture and the West that of its own and that both will maintain their own originality. Copy the West blindly and *in toto* and you will disturb the placid and serene contentment of the Indian women who worship their husbands as incarnations of God. A little use of that rare virtue—I mean imagination and it will be brought home to the people who want to convert India into Europe, that all that glitters is not gold.

Equality eh! that's a very high-sounding word—a very catching slogan. But even Herr Hitler is advising, nay compelling, the German people to retrace their steps. The home is the sphere of women and the cattle-field that of men. This has stood the test of time and a drastic or revolutionary change in the social order of things in any country is sure to bring disaster. Modesty is the best virtue or ornament of

a woman. I am strongly of opinion that girls should not be allowed to cast away modesty and go unchaperoned to Parks, Pictures, and Theatres or Parties. I have seen girls travelling alone in tram cars and a target for side-long and sometimes shameless glances from men irrespective of age—I mean both young and old. Apparently, the sense of honouring women has not developed in the mass of Indian people and Indian woman has not learnt to freeze a man by her icy looks. She is not brought up in that atmosphere of freedom and in a land where communities are not always on good terms, the letting loose of girls without sufficient protection is only to invite trouble and uneasiness.

Don't keep them captives. Give them free air and plenty of exercise but for God's sake don't allow them to mix freely with people whom they don't know and to go about without chaperones. They can have plenty of education to make themselves good mothers and wives, without going to colleges meant for men.

Some Facts About Quetta Earthquake

The Quetta Earthquake has fulfilled a great prophecy of Prophet Ahmad. Naturally we are particularly interested in every thing that has any bearing on the subject of this earthquake. We take the following facts about this earthquake from the *Statesman* :—

To begin with, although from the point of view of loss of life the Quetta earthquake was the most disastrous that has visited India in historical times—the nearest approach to it being the Kangra earthquake of 1905—from the point of view of the size of the area over which the shock was actually felt it must take a less prominent place. Although seismological instruments in Calcutta and Bombay duly recorded shocks of great intensity, ordinary shocks and tremors outside Baluchistan seem to have been experienced in Sind alone; the rest of India was unaffected. But when the Bihar earthquake occurred few parts of India escaped oscillation. Mr. West does not consider the Quetta earthquake to have affected a greater area than 300,000 square miles at most, a figure that may be compared with 1,900,000 miles for the earthquake of 1934, 1,750,000 square miles for the Assam earthquake of 1897 and 1,625,000 square miles for the Kangra earthquake of 1905. The epicentral area of Quetta earthquake, where, that is to say, the destruction was greatest, Mr. West estimates at 70 miles long and 15 miles wide along a narrow belt stretching from Quetta through Mastung to half way

between Mastung and Kalat. For an earthquake this is small. One feature of the Bihar earthquake was the length of time during which violent tremors persisted. Mr. West picks out the most striking feature of the Quetta earthquake as being "the very short time that it lasted, probably less than half a minute." And next the rapidity with which the effect of the shock diminished away from the area of the epicentre. As this seems to be a characteristic feature of Baluchistan earthquakes, Mr. West suggests that the focus or place of origin of the Quetta earthquake was not very deep beneath the surface of the earth, possibly not more than a mile or two. The depth or origin of certain great and destructive earthquakes, where shocks typical of a deep-seated centre of disturbance have been recorded at the other end of the world, have been variously estimated at anything from fifty to 1,300 kilometres below the surface of the earth, most of them originating at a depth of about 125 miles below the surface. What, however, the Quetta earthquake may have lacked in depth it certainly made up in intensity; the motion is described as that of a terrier shaking a rat. Mr. West is reassuring and quite emphatic that no volcano, extinct or active, had anything to do with the earthquake of May 31, 1935.

Would Germany turn Pagan ?

The Month, a Catholic organ deplores the increasing loss of Christian influence in Germany. All its leaders are openly anti-Christian. Hitler, Goering and Goebbels, the triumvirate that dominates Germany, have no use for any religion, much less for Christianity, a faith which was founded by a hated Jew, Jesus of Nazareth. Another Nazi leader, General Ludendorff of the Great War fame on the occasion of a recent demonstration in his honour said, "I am not merely an opponent of Christianity, I am literally an anti-Christian and a heathen and I am proud of it." Commenting on these remarks *the Month* writes :—

The world, in its folly, and by one colossal blunder after another, has brought the nations within sight of another and a worse catastrophe, with a more virulent form of Prussianism again infecting Germany and, under the guise of Fascism, other States as well. This being so, having consistently pleaded for justice and charity in dealing with the conquered foe, we feel all the more at liberty to deplore and denounce the ridiculous extremes to which Nazified Germany has pushed her resentment. That she should, grown strong enough, have practically repudiated the Treaty forced on her acceptance was only to be expected; any other self-respecting State would have done the

like. But that she should have implicitly repudicted Christianity as well, and tried to compel her citizens to embrace a pagan political ideology, which is in essence a denial of fundamental human rights, must meet everywhere with Christian reprobation.....Man is radically religious: he must worship something outside himself. The Soviets have provided for their subject, adoration of the mummified corpse of Lenin. The German fanatics have sunk still lower and are engaged in deifying their leader, Hitler.....Political subserviency has never reached a more contemptible level.

Unity of the World

Mr. Guglielmo Ferrero, the well-known historian, writes in the *World Order*:

The world to-day is troubled by insomnia because both Europe and Asia are sick. The instability of Europe, the muffled ferment of Asia, threaten the mechanism of the rest of the world. If the various races are a prey to reciprocal hatreds, reciprocal fears, never were they more in need of each other than now. All of them are unhappy; they fear and despise each other and play each other false when they are most in need of their neighbours. Particularly is this true in Europe, which has never been so rent in pieces, nor so much in need of unity.

The contradiction is tragic, terrible, monstrous. We should not, however, too violently decry it: fate has willed that human kind should rely for foundations not only upon mutual trust and assistance but also upon mutual hatred and injury. For four centuries the outcome of every war, unless one of the combatants has been annihilated, has been coalition. This tragic contradiction is the preparation for universal civilization which tomorrow will dominate the earth.

The unification of the world, accomplished by colonization, by exploration, by emigration, by universal religions, by wars, by commerce, diplomacy, railroads and telegraphic communication, must lead to a civilization of a universal character. A single body cannot go on living under the guidance of several discordant and inimical consciences. The world body, which is now almost a physical entity, requires a single conscience in which there will be room for all that is best of the civilizations already existing to reside in harmony: Christian morality, occidental industry and science, the ancient wisdom of the East, the flower of European and Asiatic art.

The problems of the world are too involved and complicated for the poet, priest and politician to solve. They require a divine remedy, a heavenly messenger for their solution. History bears testimony to the fact that whenever during its march to its great goal, the affairs of humanity have been in a hopeless mess, God has raised a Prophet to disentangle that tangled skein and give peace and solace to the sorely distracted world. A Prophet has appeared in our time also. He is Ahmad of Qadian, India. He alone can steer clear the bark of humanity of all shoals and whirlpools to the haven of safety.

A HEAVENLY WARNING

How many a garden and fountain did they quit!
 And cornfields and noble dwellings!
 And pleasures wherein they rejoiced!
 So was it: and We gave them as a heritage to another people.
 So the Heaven and the Eáarth did not weep for them nor were
 they given respite

— *The Quran.*

THE SCIENCE OF HADITH AND EUROPEAN CRITICISM

[BY M. ASLAM.]

The Hadith By the Maulvi A. R. Dard, M.A., Imam of the London Mosque, pp. 104 (*Talif-o-Ishaat, Qadian*, —price Re. 0-8-0).

This is an excellent little book packed with information, and critical material, on the history and criticism of *hadith*, the name given to the collection of reports traced ultimately to actual witnesses of things which the Holy Prophet of Islam (on whom be peace) said or did in his lifetime.

It is a reaction if not a reply by the author to the Rev. Alfred Guillaume's work on *The Traditions of Islam*, a work which, to the present writer's personal knowledge, was in the hands of the author some years ago, and which the author completely disapproved at the time, which he now describes in his preface, as a work too narrow in scope and one which has been written to suit the purpose of the Christian missionary. Parts of the Rev. Alfred Gillaume's work which have been selected for definite reply in the present book show that Mr. Dard's opinion of the Christian work is amply justified.

Missionary Attitude

It is an interesting question why the attitude of the Christian missionary is so inimical to the *hadith*. The present writer fancies that this attitude is only part of the general adjustment which the missionary has had to make to the triumphant exposition of Islam, which has come with the rise of Ahmadiyyat. For, among the points of excellence which Ahmadiyyat has emphasised in Islam, is the fact that the records of the life and all the great and small doings of the Holy Prophet of Islam (on whom be peace) are so numerous and

so reliable. And from the fact that compared with these records the records of the religious founders including Jesus (on whom also be peace) should be so slender and so unreliable, one can certainly argue the superior significance which, in God's design, may be attached to the teaching and the moral example of the Holy Prophet of Islam (on whom be peace). To meet this difficulty in his way, the Christian missionary has started questioning the value of *hadith*.

Maulvi A. R. Dard, whose work has so far largely been connected with his position as Imam of the Mosque, and Head of the Ahmadiyya Mission in London, has naturally had to address himself to the task of examining Christian criticisms of the *hadith* and defending their status as the second great source of the religion and the early history of Islam, the Holy Quran itself, being the first.

Not a Polemic

The book, however, is not a polemic, as one might expect from the circumstances in which, obviously, it has been written. It has a positive presentation of the elementary facts about the *hadith* with such critical discussions as naturally crop up here and there.

These facts are presented in fifteen chapters of unequal length, and these between them not only set forth all the important facts about the *hadith* and their collectors, but also dispose of all the difficulties which missionary writers have raised about this important department of the religious literature of Islam.

It is shown conclusively in the book that preservation of traditions had been begun in the lifetime of the Holy Prophet himself and under his guidance and that those who collected the traditions, took all possible precautions against forgery and interpolation, one of which was to insist on oral attestation, at each step, in the chain of narrators, all real evidence being ultimately only oral. It is also shown that collectors formulated other canons of criticism and these are in accord with the most

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advanced principles of the Modern Law of Evidence, such as the power and the will of the witness to speak the truth, as well as the intrinsic probability or improbability of evidence.

Sir William Muir

After quoting from several different sources, the canons of collection which collectors of *hadith* observed, it was necessary only to point to missionary criticisms of *hadith*, to expose the hostility and the hatred which they conceal—Maulvi A. R. Dard quotes Sir William Muir effectively:

When a tradition contains statements in disparagement of Mahomet...his failure in any enterprise or laudable endeavour...then there will be strong reason for admitting it as authentic.

And readers will see that this canon, which proposes to disregard entirely the intrinsic merits of traditions, needs only to be stated to be dismissed as rank prejudice. The Christian missionary treats traditions cleverly but unconvincingly; he accepts traditions unfavourable to the Holy Prophet as authentic, and rejects traditions favourable to him as 'pious fraud' or else as 'wholly *ex-parte*.' They forget—most uncharitably indeed—that the Holy Prophet had his enemies and unless they had died or been converted repenting, they might easily have left evidence on the other side.

Fabricators of Hadith

To dispose of the sources on which hostile European biographers have drawn for their unedifying pictures of the Holy Prophet, Maulvi A. R. Dard has a whole chapter on the Fabricators of Hadith. At least four fabricators are mentioned: Ibrahim bin Abi Yahya, Muhammad bin Said Masloob, Muqatil bin Suleman and that arch fabricator Muhammad bin Omar al-Wakidi on whom European vilifiers have all relied for their sources, and who is unreservedly condemned by as many as fifteen unimpeachable authorities on *hadith*.

To dispose of, similarly, Christian accusations of 'pious fraud'

Maulvi A. R. Dard presents instances of how examples of such fraud have been detected and discarded by responsible collectors of *hadith* themselves, a fact which Maulvi Dard rightly claims is a standing reproach to Christians like Gillaume who suggest that Muslims never troubled to criticise a *hadith*, provided it was 'edifying or unobjectionable to the orthodox.'

Unconscious Fabrication

The science of *hadith*, therefore, takes due note of conscious and unconscious fabrication, which, of course, proceed from all kinds of motives, the marvel always being how such a great mass of fabrication was at all traced and eliminated from the body of reliable *hadith*.

Maulvi A. R. Dard has a particularly interesting chapter on 'Some Apparent Contradictions in *Hadith*.' When instances of such contradictions are admitted, the problem is, what is to be done about them? The usual cause for partisan schools, among Muslims and others is to seize those *hadith* which are in their favour, and to ignore those equally reliable *hadith* which are against them. The reasonable course, according to Maulvi A. R. Dard, is to attempt a reconciliation, and at least, in the instances of contradiction quoted by him the attempt at reconciliation amply pays itself, by an enrichment of meaning in the contradictory *hadith*.

Question of Prophethood

To take a significant example, the Holy Prophet, on one occasion, said, 'there is no prophet after me' and on another: 'Had (my son) Ibrahim lived, he would have been a Prophet.' Unless reconciled, this contradiction would set a tough problem. Orthodox Muslims, in one time, have seized on the first *hadith* and built on it the doctrine that there is to be no prophet after the Prophet Muhammad (on whom be peace), not even one who, as his servant and follower, should rise in spiritual tutelage to him, and serve and spread his teaching. Such Muslims evidently forget that this *hadith*, thus interpreted, would be contradictory to the other, in which the advent of prophets after the Holy Prophet Muhammad is clearly contemplated, as at least possible. Is it then, no business of orthodoxy to resolve this contradiction?

Restorer-Prophets

The contradiction, however, is easily resolved. The context of the first *hadith* shows that the word 'prophet,' as there used, is used in a specific sense, in the sense, namely, of one who should abrogate the Law and the Shariat brought by the Holy Prophet. Of such prophets, there is to be none, after the Holy Prophet Muhammad. Thus understood, the *hadith* is no longer contradictory to the *hadith*, which contemplates the advent of prophets who should be restorers and rejuvenators of the teachings of the Holy Prophet Muhammad. The advent of such Prophets, therefore, was not meant to be excluded by the first *hadith*.

A Hadith by Ayesha

This reconciliation is corroborated by a *hadith* we owe to one of the greatest, if not the greatest of *hadith* collectors, the holy consort of the Holy Prophet—Ayesha, who said 'do not say that there is no prophet after him (the Holy Prophet). Say rather that he is the seal of the prophets.' This expression 'seal of the prophets' (Ar. *Khatamunnabiyyin*) is also the one used in the Holy Quran, its orthodox equivalent 'the Last of the Prophets' not occurring in the Quran at all. And 'seal,' we know, is a source and sign of authority. 'Seal of the Prophets,' therefore, means 'Authority of the Prophets.' 'There is no Prophet after me,' therefore, means 'There is no Prophet after me, except with my authority.'

There are many other interesting matters discussed in this charming little book, in which the author has doubtless condensed, in a very small compass, a vast amount of study and thought. The production of it is a credit to him, considering how little leisure he must have had out of his multifarious and difficult duties as Imam of the London Mosque, and Head of the Ahmadiyya Mission in England.

Hadith and other Muslim Sources

Some chapters in the book, unconventionally small in size, are great in importance. These are the chapters on 'The Hadith and the Quran,' 'Sunnat and Hadith' and 'Fiqh and Hadith.'

The style throughout is direct, unambiguous and forceful.

The book which is well got up otherwise, is without an index, the omission of which may have been dictated by the small size of the book, but which is quite unjustified considering the very large number of names of persons, books and other sources which figure in the book.

A Highly Commendable Book

In spite of this, however, this little book as has been claimed above, is a highly commendable one,

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :

- (1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.
- (3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.
- (4) THE AHMADIYYA MOVEMENT,
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